HISPANOS

AND

THE ZUÑI LEGEND

F. DURAN SCHILD

HISPANOS AND THE ZUÑI LEGEND

by

Frances Duran Schild, Ph.D.

Drawings by
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and
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(SPECIAL EDITION)

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CON CARIÑO

PARA LA HONRADA MEMORIA DE MIS PADRES

Y NUESTROS ANTECESORES

AND

FOR ALL OUR CHILDREN--

MAY THEY ALWAYS CHERISH

THEIR UNIQUE HERITAGE

1913 -- MR. W. - LUCY - MIGUEL D. - MR. + MRS W. - ANA MARIA D.

INTRODUCTION

Although an interest in genealogy was resurrected for many by Alex Haley's ROOTS, the author's search for information on "my people" began many years before. This was prompted by a desire to provide easy tangible information for our young people about their unique heritage. As descendants of HISPANOS (MANITOS) they should share in the pride of our forefathers in being a "people of substance and courage." Hopefully, they will one day share this with their children and their children's children.

Extensive research provided scattered information. Therefore, it became necessary to unify this and add personal interviews with as many ANCIANOS as possible to obtain as much information as they could recall. This required many, many visits to their homes in New Mexico and Arizona, and provided many happy, informative hours of empirical research with beloved ANCIANOS and their families. It was most helpful in satisfying a gnawing curiosity about "my people." If only the search had begun sooner! The request by interviewees for anonymity was respectfully honored.

Finally, the original manuscript was printed and distributed to selective family members. As requests came in, more were printed for a while. Ultimately, the many requests from family members and others inspired this special revision adding a simplified title and requested recipes of favorite foods. Incidentally, these recipes undoubtedly will require adaptation to meet family needs and tastes. However, without the author's written permission none should be adapted for commercial use as these are presented here merely to savor a memory of cuisine shared with our significant others in days gone by. This book has been prepared at this time as one citizen's humble contribution to our nation's quincentennary commemoration.

Spanish and English were purposely comingled as a reminder of the simultaneous use of both in our homes long ago. Also, the Spanish "ZUÑI," which appears in the early literature, was intentionally selected over the Americanized Zuni.

Fewer and fewer members of the present generation intermarry solely with HISPANOS (MANITOS). Therefore, it is important to share this with everyone interested in learning about a group identified as "my people." Special photographs and wedding and death announcements have been included here especially for our young people.

Everyone should be encouraged to visit the permanent gallery in the Hispanic Heritage Wing of the Museum of International Folk Art in Santa Fe entitled "FAMILIA Y FE" to gain an insight into the world of our ancestors. Perhaps each will become eager to pursue his/her own family's geneaology. May this quest prove gratifying for them as it has for the author. It is now time to proceed with the second part of this adventure--i.e., preparing the awaited DURAN/ORTEGA family history, si Dios nos presta vida!

Frances Ortega Duran Schild, Ph.D.

ACKNOWLEDGMENTS

The woods are lovely, dark and deep
But I have promises to keep,
And miles to go before I sleep.

Robert Frost --
Stopping By Woods
On a Snowy Evening

Sincerest gratitude is expressed to my significant others for their interest, encouragement and support, with special thanks to my son, Fred, for his computer expertise and patience with this project.

Also, I shall always be indebted to the ancianos and their families who shared much information with me so that I might share it with others at this time.

A special vote of gratitude goes to all the unnamed persons who have made the printing and binding of this book possible. Without them this would not be in your hands today.

As indicated, I dedicate this book para la honrada memoria de mis padres, Miguel y Anna Maria Duran, who instilled in us a deep pride in our heritage and were shining examples of the promises one must keep on behalf of one's own and the many miles we must go before we sleep.

INTRODUCTION..... vii
ACKNOWLEDGMENTS..... xi
CONTENTS..... xiii
LIST OF FIGURES..... xv

CONTENTS

Chapter 1

NAMES, NAMES, NAMES 1

Chapter 2

HISTORICAL PERSPECTIVE..... 9

Chapter 3

SURVIVAL OF A 16th CENTURY LANGUAGE..... 25

Chapter 4

CUSTOMS AND TRADITIONS..... 36

Chapter 5

LEGEND OF THE SANTO NIÑO DE ZUÑI.....51

Chapter 6

COMIDA FAVORITA..... 69

SELECTIVE BIBLIOGRAPHY..... 91

APPENDICES --
A - CHRONOLOGY OF THE MISSION AT ZUÑI.....100
B - SONGS MANITO PARENTS SANG.....103
C - FELICITACIÓN DE CUMPLEAÑOS.....114
D - SPECIAL ANNOUNCEMENTS.....119

LIST OF FIGURES

1

Place Names Mentioned in the Text.....xvii

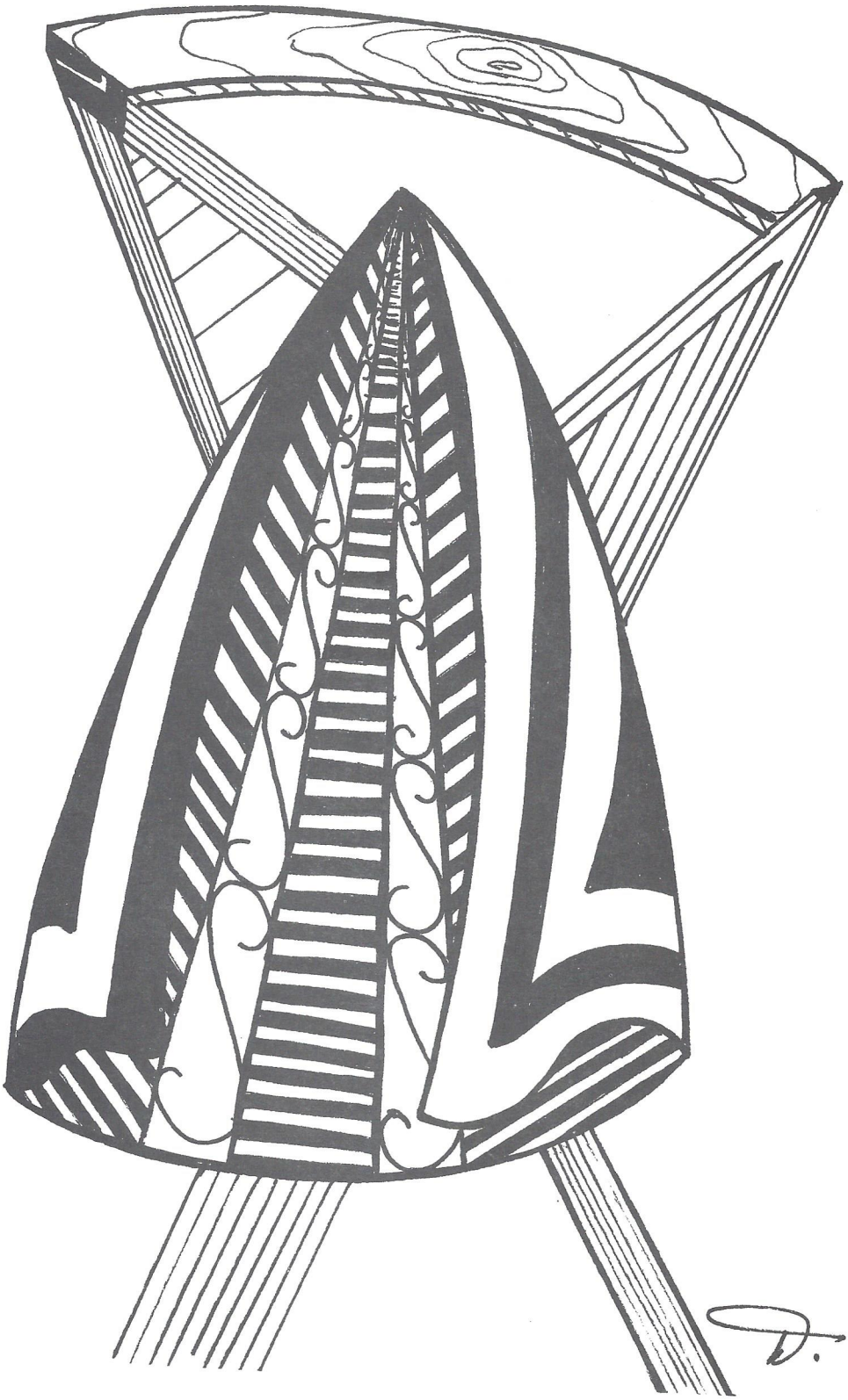
2

The Southwest and the Major Routes
Between Mexico City and Santa Fé.....p. 8

3

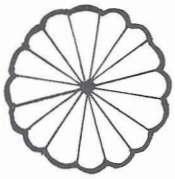
The Zuñi Pueblo.....p. 50

Figure 1. PLACE NAMES MENTIONED IN THE TEXT



Chapter 1

NAMES, NAMES, NAMES



Chapter 1

NAMES, NAMES, NAMES

In an effort to form a more easily identifiable group the 1980 United States Census first utilized the term HISPANIC as the contemporary reference for all Spanish-speaking people including Cuban Americans, Mexican Americans, and Hispanos (Manitos) among others. The 1990 Census attempted to obtain more detailed statistics on persons of SPANISH/HISPANIC origin by including the following under this heading: Mexican, Mexican-American, Chicano, Puerto Rican, Cuban, and eleven other groups from the Spanish-speaking countries of the Carribean, Central and South America, and Spain. Conspicuous was the absence of a classification for HISPANOS (MANITOS) per se. For years HISPANOS (MANITOS) were classified as Spanish-Americans belonging to the Caucasian Race, apparently because of their European background. After the mass migration of Mexicans from the Republic of Mexico during the 1910-1920 Revolution, this identification changed. In the 1930 Census,

the racial classification MEXICAN referred to all persons of Mexican origin who were not definitely White, Negro, Indian, or Japanese, and this proved very inaccurate and highly misleading.

The 1940 Census made reference to the "mother tongue" spoken in the home, and the term MEXICAN as a form of identification was dropped because the Government of Mexico protested this usage. All were included in the white race unless definitely Indian or another non-white race. During the 1950 Census they were identified as persons of Spanish-speaking background. The 1960 Census breakdown was by birth or parentage, "mother tongue," and by Spanish surname for the five Southwestern States. In the 1970 Census people were asked to identify themselves from a list of racial/ethnic groups; however, a breakdown of the various Spanish origin groups was counted. Self-identification was again used in 1980 and 1990. The 1990 Census was declared flawed as it undercounted an estimated 5 million people. Consideration was given to the fact that each individual sees himself/herself differently from what others identify that person to be, for whatever reasons.

Social scientists, anthropologists, historians, writers and statisticians likewise have taken the liberty of forming one group from the first, second, or third-generation immigrants from the Republic of Mexico and other Latin American countries as well as the MANITOS, formerly referred to as

SPANISH COLONIALS, SPANISH-AMERICANS, or HISPANOS. These HISPANOS have a 400-year-old history in the region known as The Southwest. Trejo has identified the Spanish-speaking people of New Mexico as HISPANOS and the affluent HISPANOS as GENTE DE RAZON. The term HISPANO, once used to identify a specific Spanish-speaking people in the United States, has arbitrarily been changed by dropping the "o" and replacing it with an "ic" to become an all-inclusive source of identification for all Manitos, Chicanos, and Latinos, based on a commonality of language. The term HISPANIC thus superceded the terms MEXICAN AMERICAN, CHICANO and LATINO in contemporary literature.

The question that arises is this: Are the HISPANOS (MANITOS) DE NUEVO MEXICO, whose ancestors have resided in the same region for four centuries, one and the same as the first, second or third-generation immigrants from Latin American countries--especially from the Republic of Mexico, whose mass migration into the Southwest began with the 1910 Revolution--or are the HISPANOS (MANITOS) an identifiable group within the recognized HISPANIC minority, which has been projected to become the majority before the turn of the century.

Nava provided an excellent, although incomplete, breakdown of various names used by Mexican Americans, Anglos and Mexicans to describe Mexican Americans, with due consideration given to the complexity and emotional overtones of these names.

The generic description for all three included *Mexicano*, *Latin American*, *Latino*, and *Hispano*. The colloquial descriptions failed to include such disparaging identification as *Vendidos*, *T-J's* (referring to recent immigrants from Tijuana, Mexico), and *Surumatos* (used for generations by Hispanos (Manitos) to identify immigrants from Mexico during the 20th Century). *Manitos Salados* was another derogatory term in use.

According to oral history, the term MANITOS is the shortened form of the Spanish word HERMANITOS. Literally translated this means BROTHERS, but it is used to denote a feeling of endearment and familial closeness without a specific reference to the diminutive suggested by a literal translation. The term MANITOS refers to the descendants of the original colonizers of what is now known as Northern New Mexico and the San Luis Valley of Southern Colorado. Oral history also reveals that some of these descendants have identified with the Spaniards who came as early colonizers and have used the term MANITOS to refer to those whose ancestors remained in what is now known as the Republic of Mexico for a period of time, perhaps even for generations, before moving North to colonize this portion of New Spain.

This suggests that the self-identification of HISPANOS (MANITOS) and MEXICAN AMERICANS will depend upon the degree of MEXICAN Indian-ness (Aztec admixture) or Spanish-

ness acknowledged by the individual.

To understand the HISPANOS (MANITOS) it is essential to grasp an understanding of New Mexico's first two centuries as a Spanish colony identified as the Kingdom of New Mexico. To understand this is to comprehend why these land-locked people persisted as a distinctive homogeneous group with their own culture and traditions unresponsive until the 20th Century to any degree of acculturation and forced assimilation into the mainstream of the overpowering American culture, which devoured immigrant group after immigrant group in the name of progress. To know the HISPANOS (MANITOS) is to know a folk society that remained constant because of geographic isolation with its subsequent cultural isolation from the rest of western civilization not only for a few generations, but for centuries. To know the HISPANOS (MANITOS) is to know a people who did not "acquire" their citizenship in these United States of America; instead, the United States acquired them as a result of what Carey McWilliams describes as a "forced annexation."

Henceforth, the terms HISPANOS and MANITOS will be used interchangeably throughout the text as both terms refer to the same group of people; this is their form of self-identification.

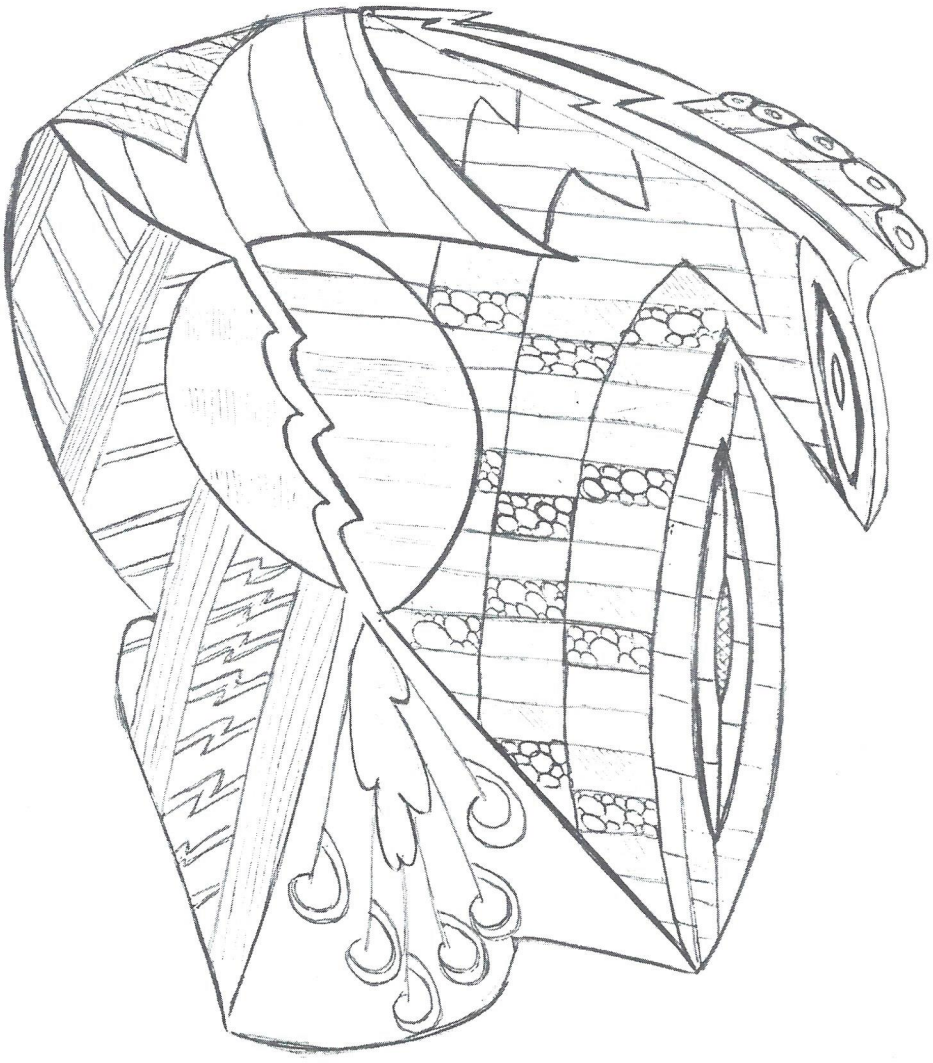


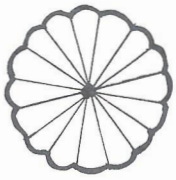
Figure 2. THE SOUTHWEST AND THE MAJOR ROUTES BETWEEN MEXICO CITY AND SANTA FE.

CORONADO'S TRAIL
CHIHUAHUA TRAIL
SANTA FE TRAIL

(None to scale)

Chapter 2

HISTORICAL PERSPECTIVE



Chapter 2

HISTORICAL PERSPECTIVE

A telescopic overview of Spain's historical past reveals the extent to which the Spanish as well as the British, French and Portuguese Empires colonized the New World. Historians have referred to 16th-Century Spain as the "Mistress of the World" as her sphere of influence was so extensive; her people became heirs to one of the oldest and most mixed heritages in Europe. They were the descendants of the ancient Iberians as well as the Celtic, Carthaginian, Roman, Vandal, Visigothic, and Moorish invaders of Spain. Consequently, there were no pure-blooded Spaniards. These were the ancestors of the early conquistadores of the colony of New Spain.

When Columbus, sponsored by Queen Isabella of Spain, discovered America in 1492, Hernando Cortes was a young boy. He has been acclaimed by some historians as the greatest

conqueror of the Americas. In 1519, as a young man in his thirties, Cortes began his conquest of the Valley of Mexico when he landed in Vera Cruz and proceeded overland to present-day Mexico City. In 1521 his small band of men, assisted by local tribes managed to subjugate the Aztecs and successfully topple the Aztec Empire. They had found a very advanced civilization there.

Cortes had hoped to lead an expedition northward from Mexico in search of the fabled Seven Cities of Cibola. Alvar Nuñez Cabeza de Vaca, who along with Alonso del Castillo Maldonado, Andres Dorantes, and his Moor-slave, Estevanico, had returned to Spain from eight years of survival in that unexplored region after a 1528 shipwreck along the coast of present-day Texas; they elaborated on the fabulous cities of gold. Cortes, however, had fallen into disfavor with the King and returned to Spain in 1537 to plead his case. He was unsuccessful; he died near Seville in 1547. In the meantime, the Spaniards in 1546 had moved into the Zacatecas area and subjugated the Indians; they also happened to discover valuable silver mines and became very wealthy.

Ultimately, in 1538 Fray Marcos de Niza was chosen to lead a small party of Indian servants and interpreters with Estevanico the Moor (the slave of Dorantes, who had been a member of the Cabeza de Vaca expedition) as a guide. They set out on foot and were unarmed. De Niza's mission was to explore

this region and to verify the report of Cabeza de Vaca. Arriving in an Indian village during Holy Week, he remained there until Easter Sunday, sending Estevanico with a few members of the party ahead.

Estevanico had been instructed to go 50 or 60 leagues ahead sending back a white cross as long as the palm of his hand if the country was of moderate importance and twice as long if it was of greater importance. If it was greater and better than New Spain, he was to send a large cross. Four days later he sent a cross as high as a man, based on Indian information that about thirty days' travel from where he was at the time would be found the first city of the country called Cibola, and there were seven--thus, the Seven Cities of Cibola. Later, another cross the size of a man was sent by Estevanico to De Niza.

The friar hurried to where he found yet another cross the size of a man. Estevanico had failed to wait for De Niza as instructed, and moved on ahead. At Hawikuh, one of the seven cities, he was killed by the Indians for misconduct. De Niza returned to Spain, after claiming the area as a Province of Spain in 1539--calling this area the Province of Cibola--and reporting that he had come within sight of the Seven Cities of Cibola with all their riches. Historians have recorded that six of these Seven Cities of Cibola have been found and identified as Hálona, Hawikuh, Kachipawan, Matisaki, Kwakina,

and Kiskima. Present-day Zuñi, New Mexico, is said to have developed from ancient Hálona.

These stories intrigued many people in Spain, especially Francisco Vasquez de Coronado, born in 1510 in Salamanca, a soldier-courtier who as an adventurer had accompanied expeditions to the West Indies and then to New Spain in 1535. In 1538 he was made governor of New Galicia, about 350 miles northwest of Mexico City along the Coast. On April 22, 1540, he led an exploratory expedition of 300 Spaniards,a few friars, some Indians and a few black slaves in search of the reported treasure-ladened Seven Cities of Cibola. Two chroniclers recorded the expedition. They were:
1) Pedro de Castañeda, a gentleman of high esteem who was prejudiced against Coronado and whose writings verify this; and
2) Juan Jaramillo, whose reporting was not as elaborate but was considered very accurate.

This journey took them through the region now known as Arizona and New Mexico. Using the Province of Cibola as home base, some of Coronado's men explored in different directions, including discovery of the Grand Canyon. Coronado and the expedition continued their journey, discovering the Continental Divide running through the Rockies, crossing the Great Plains through Kansas, discovering the Palo Duro Canyon near present-day Amarillo,Texas, and travelling on and on.

Having failed in the search for the cities of gold, the Seven Cities of Cibola, and for the Gran Quivara described by the Indians, Coronado and the expedition returned to Mexico City in August, 1542. The expedition had revealed that habitable lands existed in the previously unknown Northlands and that there were inhabitants in the sparsely-settled villages. The future looked bright for the establishment of Missions. Coronado remained in Mexico City nursing his broken health and participating in local government until his death in 1554.

These first entradas had been exploratory in nature and had paved the way for colonization and the development of Missions in this northernmost region. Colonizers proceeded via either the coastal or inland routes. These 1500 weary miles were separated by the almost impassable Sierra Madre Occidental which merges with the Mogollon Mountains in present-day Arizona and New Mexico.

Selected to lead the first colonization expedition in 1598 was Don Juan de Oñate. a wealthy Spaniard born in Zacatecas of Spanish parents from the Bay of Biscay. He was a Creolo and had married the granddaughter of Cortes. Oñate invested much of his personal wealth in the expedition. Carpenter wrote that the expedition included 7,000 head of stock, 83 supply wagons and carts, a few Spanish women and many soldiers. Fray Angelico Chavez wrote that Oñate's expedition

reached SAN JUAN DE LOS CABALLEROS, the first settlement they established in New Mexico, in May, 1598, with 130 Spanish soldiers, some with families and Indian servants. Another 80 soldiers arrived in 1600. Chavez reported that less than 40 of the 200 names on Oñate's lists remained as permanent settlers; the rest died as battle casualties when they fought the Indians or participated in mass desertion from the colony with no records available as to their destination. Individual or small groups of officers and soldiers came during the 1610-1680 era and married into the families of the first settlers. Of the 50 convicts sent by the Viceroy to serve their sentences as soldiers, only two remained to join the settlers.

These were the first Europeans to settle in the Southwest and were second only to the Spaniards that settled St. Augustine, Florida, in 1565 as the first Europeans to settle in the Continental United States. Incidentally, Jamestown, the first English settlement, was not founded until 1607, and the pilgrims did not land in Plymouth, Massachusetts, until 1620. Oñate, upon returning from an exploratory journey to the Gulf of California left his famous inscription-- "PASÓ POR AQI. . . DON JUAN DE OÑATE. . . Abril 16, 1605"-- on Inscription Rock at El Morro, New Mexico, near the Zuñi Pueblo.

In 1610 Oñate moved the capital, SAN JUAN DE LOS CABALLEROS, south to Santa Fé, once known as LA VILLA REAL DE

LA SANTA FÉ DE SAN FRANCISCO. Ferguson reported that the epic poem by Villagra entitled "Historia del Nuevo Méjico" described Oñate's conquest and settlement of New Mexico, and that this was the first poem written about any part of these United States of America.

Some of the civil authorities and missionaries in this newly-founded region were extremely harsh and cruel. Finally, in 1680 the northern Indian Pueblos banded together under a ruthless man called Popé, who led the successful Pueblo Revolt. Their goal was to kill all Spaniards. Chavez wrote that many haciendas were burned and many Spaniards were killed; the rest fled South toward Guadalupe del Paso (present-day Juárez, Mexico), with some remaining in such settlements as Socorro and Ysleta, now known as Isleta. Some chose to return to other former settlements in New Spain. The Indian uprising was caused not only by the harsh treatment of the people at the hands of some missionaries and civil authorities but also because of the Indian belief that dark, unseen powers commanded it. Spain offered no protection to this northernmost colony since her empire was breaking up. Actually, Spain was ready to forget this distant post but was influenced to keep it by the Catholic Church, which had founded many Missions in this region. Numerous unsuccesful attempts were made to regain this lost colony.

Finally, thirteen years later, Don Diego de Vargas in 1692 led the second colonization of the Kingdom of New Mexico, which by now extended only from the Taos area southward as far

as the Socorro region. The re-entry was made under the protection of LA CONQUISTADORA. Popé had been ousted and the Pueblos were no longer united; consequently, the Spaniards succeeded. These second colonizers included a few families from the original group who were returning, soldiers recruited from Spain and New Spain, civilian colonists with their families from the Azacatecas area of New Spain, and families from the Guadalupe del Paso area who had decided to move North. The Kingdom of New Mexico was now smaller as many Missions and settlements around the Socorro area had not been re-founded. In 1706 the Villa de Alburquerque,now know only as Albuquerque, was founded and became an important way-station on the Chihuahua Trail between Santa Fé and Mexico City in due time. Historians have recorded that to travel this distance by oxcart train in those days took three years for a round trip. This was considered a perilous journey because of the poor roads, hard rocky passages, certain waterless areas, and attacks by nomadic Indians.

During the second half of the 18th Century. a few settlers moved northeast of the main settlements along the Rio Grande; however, most remained in the area near the Rio del Norte because they feared attack by nomadic Indian tribes. It was not until the early 1800's that the settlers ventured south to Socorro, about 150 miles away, and as far west as the Cebolleta region. Gonzalez reported that Cebolleta, Belén and other settlements were founded purposely as buffer communities from Indian attacks. New settlers, including a few Frenchmen,

did come periodically and married local women, leaving many descendants. It was within the confines of this region that the early settlers of New Mexico became land-locked and, consequently, had to develop their own social, political and economic institutions with stockraising (sheep and cattle) as the primary industry of the 1800's. The Folklore Society reported 240,000 sheep in 1827 and 4 million (3/4 owned by 20 families with Spanish landgrants) in 1880.

In 1970 Nava wrote that

> According to the 1932 Report of the Committee on Linguistics and National Stocks in the Population of the United States, representing the American Council of Learned Societies, the white population of the Southwest in 1790 was practically all Spanish, an estimated 23,000 distributed as follows in areas which later became the states of Arizona, 1,000; California, 1,000; New Mexico, 15,000; and Texas, 6,000.

This meant that there were 16,000 people of Spanish descent in that region as New Mexico included Arizona at the time. The Spanish-speaking people of New Mexico were to retain a numerical dominance for years to come.

These settlers by the very nature of being land-locked developed a very tight social structure, preferring inter-marriage among people from nearby settlements rather than marriage with outsiders. Occasionally there were inter-marriages with Anglos, and the women were often taken "back home" to live with the husband's family or moved onward to California.

Historians report that in the 1700's and 1800's the Spanish government prohibited foreigners from entering its colony; however, in 1806-07 Zebulon Pike, an American Lieutenant, entered the colony illegally, explored it and mapped it for the United States. Later on, the Santa Fé Trail from Independence, Missouri, to Santa Fé was established covering an approximate distance of 1,500 miles by wagon train. It has been recorded that in 1829 a New Mexico merchant opened the Santa Fé Trail to California by shipping sheep, wool and other products to the West Coast. The development of the railroad in this region followed in time. Americans were then able to expand their commercial interests and eventually invade this new territory under the guise of Manifest Destiny as part of the westward expansion drive despite having to cross vast waterless regions and survive Indian attacks.

The 1821 Independence from Spain and the subsequent establishment of the Republic of Mexico had little meaning for these early settlers in the Kingdom of New Mexico. The region was too far removed and isolated for much contact; consequently, Mexico neglected it as had Spain, and life continued as before. New Mexico was part of the Republic of Mexico for only twenty-five years--until the 1846 Anglo-American invasion of the territory.

The Anglo-Americans found here a people of substance, courage and fortitude who had settled down to a semi-military, partially agrarian as well as a partially pastoral life. They found a folk people with a common body of traditions handed

down from generation to generation. They found a people familiar with exile, hardship, adaptation and hope.

> In 1941 Daniel Long wrote
> . . . what we did not understand was that the Spanish-speaking people we were taking into our Union had been living in the hermetically sealed Southwest for three centuries, and so were not nineteenth-century but sixteenth-century people, with the tools, the customs, and the point of view of a long past age changed only enough to adapt for survival in difficult natural surroundings.

Under the Treaty of Guadalupe Hidalgo of 1848, signed after the defeat of the Mexicans by the Americans in the War with Mexico, this land was turned over to the United States. In turn, the United States formally assured the Spanish-speaking people that their property rights would be respected; and they would be guaranteed the right to use the Spanish language, to adhere to their own customs and traditions, and to retain their Catholic faith, as reported by McWilliams in 1970. Between the time of the Peace Treaty and the establishment of the Territory of New Mexico in 1850 by the Congress of the United States, this region was neither a territory nor a state, so the people continued to maintain their traditional lifestyle.

In 1851 Santa Fé became the territorial capital. The Gadsden Purchase of 1853 established the southern boundaries between the Territory of New Mexico and the Republic of Mexico. When the Territory of Colorado was formed in 1861, the Territory

of New Mexico was reduced in size; this occurred again in 1863 when the Territory of Arizona was established. New Mexico remained a territory until January 6, 1912, when President Taft proclaimed it the 47th state; Arizona became the 48th state on February 14, 1912.

Somehow the Anglo-American invaders and their descendants failed to honor the Treaty rights of the Spanish-speaking people forcing these HISPANOS to jump three centuries, and imposing a strange language and customs on very traditional people without regard for the resultant culture shock. Regardless, even today, in a few remote rural villages in New Mexico resistance to the imposition still exists as the traditional language and customs prevail.

In view of the comparatively short period of time the early colonizers spent in New Spain before making the long and treacherous journey into the Kingdom of New Mexico, their contact with the Mestizos of New Spain was somewhat limited. They were also accompanied in their journey by Indian servants and black slaves. All of this must be considered in describing the possible racial mixture of the HISPANOS. It appears that the descendants of the first colonizers would probably fall into the following groups:

1) Descendants of the Spaniards, considered *Gachupines* in New Spain, who only married other Spaniards in the Kingdom of New Mexico;

2) Descendants of the *Creolos*--i.e. Spaniards born in New Spain and whose parents came from Spain;

3) Descendants of the Spaniards married to *Mestizos*, who were of a Spanish-Aztec

admixture, and who came to settle in the new colony;

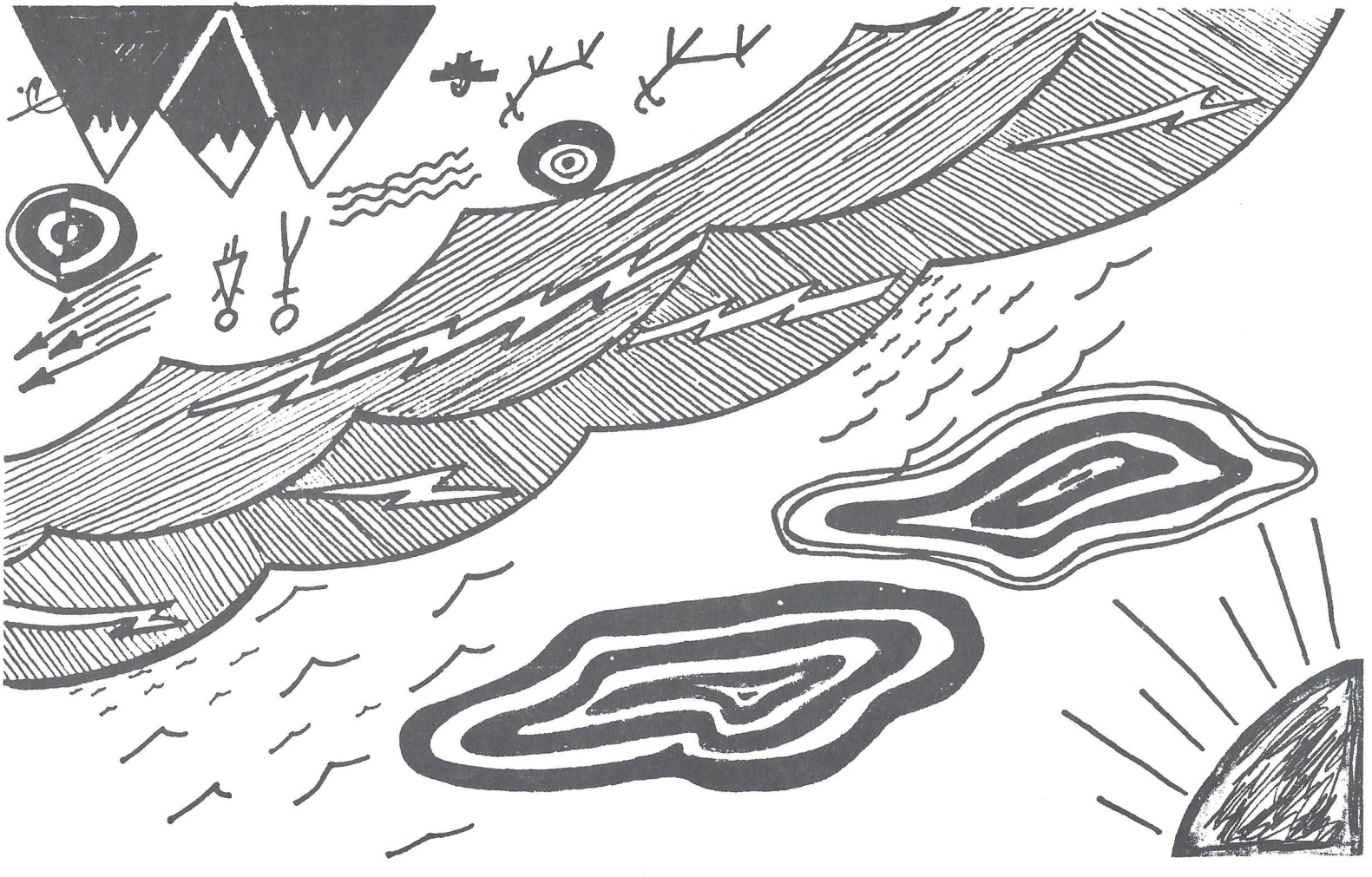
4) Descendants of the *Genizaros*, of the Spanish and Plains or other nomadic Indian mixture, and who remained in the area, spoke Spanish, and assumed Spanish surnames.

The common denominator among all of these is the degree of Spanish-ness, from 100% to lesser degrees. Contrary to popular belief, they were not all Conquistadores nor were they all peons and convicts. They were a people of substance and courage. Unlike the English and French colonists, they did not seek religious freedom or civil liberty. They had brought Catholicism with them and carried on a system involving the *RICOS* and the *POBRES* as in Old Spain. They endured for the glory and prestige to be gained from their search for mineral wealth--Quixotic as it may appear, it was part of their way of life. They existed as one big family. Some of these early colonizers were named Trujillo, Archuleta, Baca, Chávez, Lucero, Montoya, Roybal, Aragón, Medina, Ortiz, Quintana, Armijo, Vigil, Durán, Vargas, Padilla, Perea, Montano, Candelaria, Valencia, Ortega, Luna and countless others as indicated in the research of Fray Angelico Chavez.

The MEXICANS of today trace their ancestory to the mixing of the Spaniards with the Aztecs following the conquest of the Valley of Mexico. This combination has been called a *MESTISAJE*. It was the Indian and the Spaniard who produced the

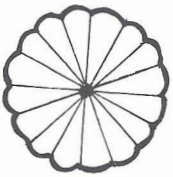
MESTIZO. The Mexicans are descendants of the Indians, Spaniards, Negroes and Europeans--i.e., other than those from Spain. Negroes were brought to Mexico during the early colonial period, and several new groups emerged from these unions. Nava graphically illustrates the basic mixture and reports that by the late 18th Century there were about 18 different racial or social elements stemming from the basic mixtures. The *Mulatto* was the product of the Spaniard and the Negro; the *Mestizo* was the product of the Spaniard and Indian; and the *Zambo* was the product of the Negro, Spaniard and the Indian.

Consequently, it appears that the Mexican cannot claim to be a full-blooded INDIAN, nor can the HISPANO claim to be a full-blooded SPANIARD. The degree of similarity between the HISPANOS and immigrant MEXICAN AMERICANS apparently varies according to the degree of Spanish-ness or Mexican Indian-ness (Aztec admixture) acknowledged by the people themselves in their self-identification.



Chapter 3

SURVIVAL OF A 16th CENTURY LANGUAGE



Chapter 3

SURVIVAL OF A 16th CENTURY LANGUAGE

The kind of Spanish language spoken by the MANITOS is empirical proof of the extent to which they were land-locked. These HISPANOS speak a 16th-Century Spanish, which correlates to Elizabethan-type English. In New Mexico this antiquated Spanish has been spoken for centuries and continues to exist today in some rural villages. It had known little significant change until the late 19th Century.

How is it possible for an antiquated language to survive over 400 years without significant change in such a progressive country as the United States? This question has been analyzed by historical linguists, sociologists and anthropologists upon discovering its existence in New Mexico.

Language, an essential means of communication, is the tremendous force used by man for socialization and for transmitting the cultural and historical accumulation of the group as well as providing for individual growth. Language changes constantly, depending upon the pressures effecting changes in the cultural system as well as historical causes. Something is lost in the transmission from one generation to the next, depending upon the extent of outside influences, which cause words to be borrowed and made to fit the language of the monolingual group. Words tend to change in meaning; they become archaic. Likewise, dialects develop causing variations of a given language within a specific region.

Nevertheless, a language can become isolated and kept constant so long as it proves adequate to meet the needs of the group and is reinforced by a set of beliefs and traditions. It has no need to change. So long as a language is used, it is kept alive. Such has been the experience of the antiquated Spanish peculiar to the MANITOS of New Mexico.

Incidentally, since territorial days in New Mexico the law has been written in both Spanish and English with both languages closely allied in professional, social and political circles. New Mexico was to become the only state with two legal languages. Empirical research reveals that many HISPANOS refused to learn the English language, which was being imposed upon them, and insisted that bankers and lawyers handling their

business affairs do so in the vernacular--Spanish--or ceased doing business with them. Others accepted the English language, but only to retain their holdings and avoid being stripped of their lands, stock and water rights by shifty Anglo-American politicians and merchants.

To gain insight into New Mexico Spanish it is best to consult the works of Dr. Aurelio M. Espinosa, considered the pioneer and leader in the field while at Stanford University. His primary work was entitled SPEECH MIXTURE IN NEW MEXICO. Of more recent importance were the works of Dr. F. M. Kercheville and George E. McSpadden, who very carefully emphasized that in no way were the people they studied to be reproached for their unique language; reference was made only to noticeable differences from Castilian Spanish. In 1952 Donald Bowen studied the Spanish spoken in San Antoñito, New Mexico. Changes in the language have occured only after socialization with the Indian, Mexican and American cultures.

In developing a preliminary glossary of the New Mexico Spanish of the 1930's, Dr. Kercheville subdivided his miniscule work into these six sub-groups: *COLLOQUIALISMS* (such as ABRIDOR, ACAFETADO, ALBAYALDE, CHUCHULUCO, BOLILLO, CUZCO); *WORDS WITH PHONETIC CHANGES* (such as ABUJA for Aguja, AGUELO for Abuelo, AIGRE for Aire, COLORAO for Colorado, PASANDO MAÑANA for Pasado Mañana, HAIGA for Haya, JOGóN for Fogón, JUÉ for Fué, PA for Para, MAIZ for Maíz, USTE for Usted); *ARCHAIC*

WORDS (such as ASINA for Así, MESMO for Mismo, ONDE for Donde, TRUJE for Traje); *WORDS OF INDIAN ORIGIN* (such as CHAQUEHUE, CHONGO, JUMATE, NIXTAMAL); *MEXICANISMS USED IN NEW MEXICO* (such as ACHAQUE, BANDEJA, CUATE, COYOTE, LONAS, SOGUILLA, TECOLOTE, GUAJOLOTE); and *HISPANICIZED ENGLISH WORDS AND PHRASES* (such as AIS CRIM for Ice Cream, BATEAR meaning To Bat, BLOQUE for City Block, BOMPEAR meaning To Bump, DAIME for Dime, GARACHE for Garage, GASOLÍN for Gasoline, PANQUEQUE for Pancake, SANTO CLOS for Santa Claus, SINQUE for Sink).

The list compiled by George E.McSpadden consisted of a detailed study of specific words. For example: CHOPO, meaning Overshoe, in Castilian this means a Black Poplar Tree, a Musket, a Gun; PLEBE meaning Children, in Castilian this means Common People; SILLETA meaning Chair, in Castilian SILLA means Chair, but SILLA in New Mexico Spanish means Saddle; MAMÁ Y PAPÁ meaning Mother and Father, unaccented in Castilian with the same meaning. Other words still in common usage in New Mexico CHALCHIHUITL (Turquoise), ESTUFA (Stove), ZOQUETE (Mud) ACEQUIA (Ditch), LEIGAN (Read), ZACATE (Grass; Wild Hay; word from the Philippines); and others.

In the mid-1960's an insensitive Anglo teacher from Deming, New Mexico, had the effrontery to publish a book entitled ESPANOL PARA LOS HISPANOS (meaning SPANISH FOR THE HISPANOS--from New Mexico) presenting the author's point of view that the Spanish language spoken in the United States was

decaying and using only one dialect with a tendency to use Anglicisms, archaic words, words with omitted letters or added letters, grammatical errors, and other such atrocities, as evidenced by such poor vocabulary. The stated purpose of the book was only to HELP the North American student of Spanish heritage whose duty it was to use correct Castilian. Obviously, the author did not consider that vocabulary provides a very sensitive index to the culture of a people and that vocabulary changes depend upon the history of that culture. Throughout the text the vocabulary words in common usage in New Mexico were listed in the *ERROR* column with the Castilian counterpart in the *CORRECTION* column. The only redeeming factor in this textbook was the compilation of words common to the antiquated Spanish spoken by the people of New Mexico. For example, ALDREDE for Adrede, AY STA for Allí Está, NAIDEN for Nadia, POS for Pues, SEMOS for Somos, TÚNICO for Vestido, VIDE for Ví, AY for Allí, etc.

Teachers of Spanish are aware of dialectic differences as well as the development of Castilian Spanish and its role in the world today. The 1968 Encyclopaedia Britannica clarified that Castilian Spanish emerged in Spain around 800 A.D. in Old Castile, around Burgos, spreading by the 11th Century southward to the area around Madrid known as New Castile. In the 15th Century it became the official language of the Spanish Empire, when the Kingdoms of Castile and Leon merged with the Kingdom of Aragon. Today the four languages spoken on the Iberian Peninsula are Castilian, which is spoken

in the central part of Spain, Basque, Portuguese and its Galician dialect, and Catalan with its Valencian dialect. Incidentally, the Dictionary of the Royal Spanish Academy, 18th Edition,is often referred to as *THE* authority for Castilian Spanish.

For the five principal cultural regions in Spain--i.e., Castile, Andalusia, Galicia, Catalonia, and the Basque region--only the people of Castile have often been referred to as "true Spaniards" and have been described by historians as educated, poised, sensitive, gracious, very individualistic, and intensely proud. These same attributes are common to the HISPANOS of New Mexico even though their antiquated language differs considerably from the Castilian of today.

A significant feature of New Mexico Spanish is the realization that Christianity is super-imposed in the language. Archbishop Roberto Sanchez of Santa Fé, New Mexico, in a news conference in 1974 called attention to the fact that in New Mexico people say, "Buenos Días le dé Dios..." (Meaning: "May God grant you a good day" not just "Good Morning"). Also, in any closing greeting the elders still add, ". . . si Dios nos presta vida." (Meaning, ". . . if God grants us life").

MANITOS continually have been confronted throughout the Southwest by persons insensitive to their unique language. The American Spanish that predominates in this region is the

language brought to Latin America by the Conquistadores which subsequently replaced many Indian languages, such as the Aztec, and eventually evolved into a *SPANISH OF THE AMERICAS* with some pronunciation and vocabulary differences from Castilian Spanish. According to the 1986 New Encyclopaedia Britannica all dialects in the Americas are derived from Castilian but differ in "phonology" from European Spanish. Aside from the dialectic language differences between the HISPANOS and other Spanish-speaking people in the Southwest, the obvious rejection of the reality of a people is of primary concern.

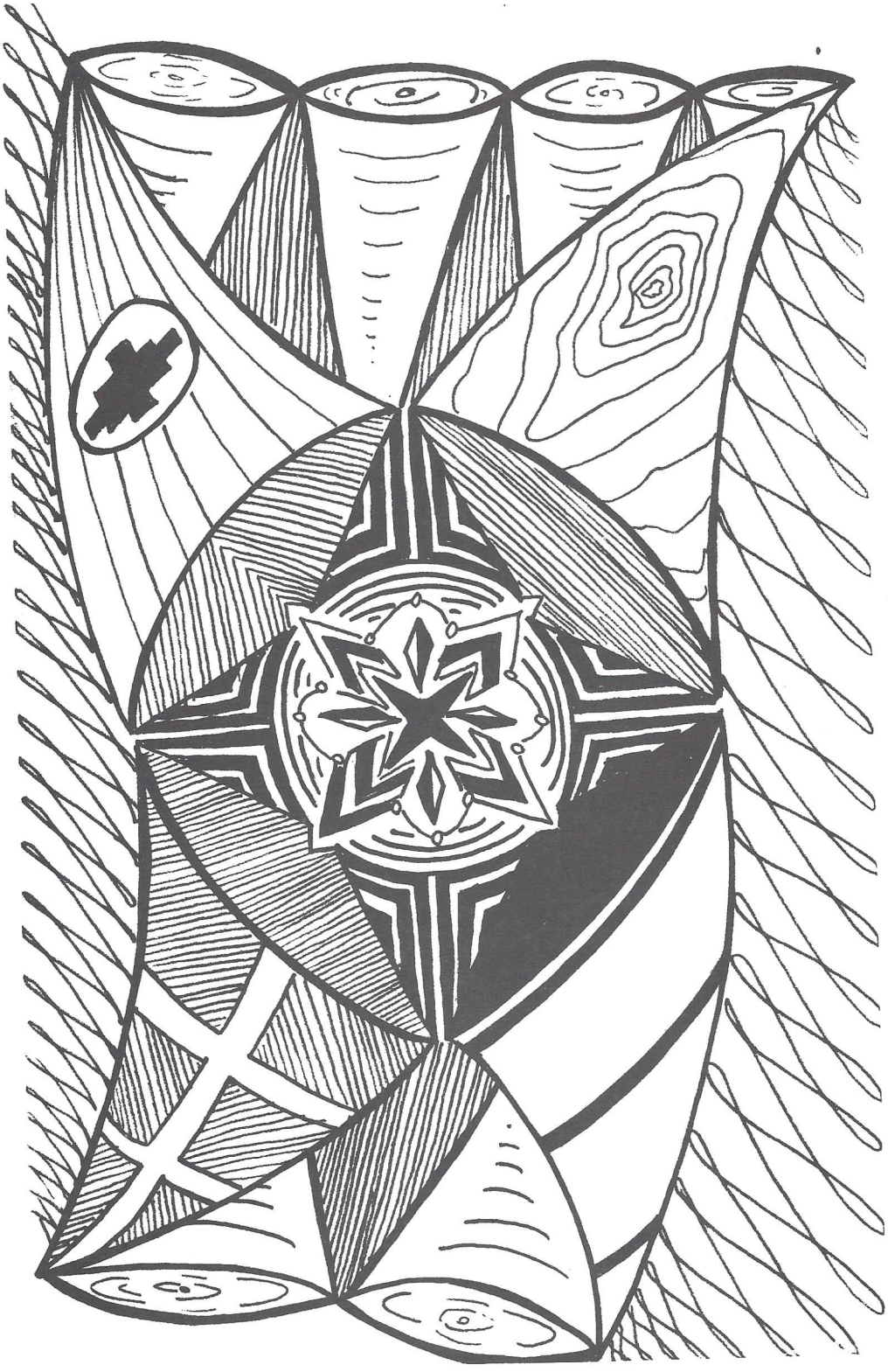
Berger and Luckkman wrote that language is recognized as the most important sign system of human society, and that it involves a creating and a sharing in the every-day life of the social group as social interaction takes place. To understand the subjective and objective reality of every-day life, it is important to understand language. Reality comes to an individual through use of his native language--the local language. For both the individual and the social group, language is the vital link with the past, present and the future.

Those insensitive to the unique Spanish of the HISPANOS have affected the self concept of their descendants by emphasizing the inaccuracy of their native language as compared with Castilian or the Spanish of the Americas and even

ridiculed it. As a consequence, many children upon being told it is improper to use the language learned at home from parents and grandparents, elect to: 1) Reject their native language entirely and conform to learning only the Spanish emphasized, thereby negating their native language and eliminating the "shame" of having forefathers with such an ignorant manner of speech; 2) Reject all Spanish completely and communicate only in English, which most HISPANOS have long since accepted as the international language necessary for survival in this complex world; or 3) Survive a bruised ego and accept that the ignorance is really on the part of those emphasizing "correctness," and so they learn Castilian at school but continue to communicate in their local language elsewhere. The majority of the MANITOS do become bi-lingual with proficiency in English as well as their own unique language. Many have been recruited by various states for bi-lingual positions because of this ability as well as their bi-culturalism.

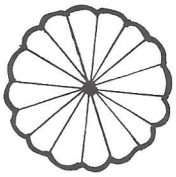
In summary, it is essential to comprehend the historical and geographic background of the MANITOS (HISPANOS) of New Mexico if one is to understand how a land-locked people could maintain a quaint 16th Century Spanish language over 400 years. Acceptance of this unique language as another form of the Spanish spoken in the Americas could greatly influence the descendants of the MANITOS not to reject their native language as being improper or incorrect. Although the traditional native language remains unchanged among the elders, especially in the rural villages, the social interaction of the people

with others as a result of their social mobility since World War II continues to modify the language daily. Unfortunately, the possibility exists that this unique New Mexico Spanish may become extinct in the 21st Century--undoubtedly, the price paid for changes that come in the name of progress. Will it be the survival or demise of this 16th Century language?



Chapter 4

CUSTOMS AND TRADITIONS



Chapter 4

CUSTOMS AND TRADITIONS

Basic to understanding any group of people is one's knowledge of their culture. Brown emphasized the importance of language, religion, customs and traditions in the culture of a people. This common bond provides cohesiveness to their social heritage. A birdseye view of some of the customs and traditions of HISPANOS will provide a preliminary basis for understanding their culture.

Prior to the acculturation of HISPANOS and their subsequent inclusion in the mainstream of American society, the extended family, which included grandparents, uncles, aunts and cousins as well as the immediate family, was the primary source

of social interaction. However, these social relationships have become of lesser importance as greater emphasis has been placed upon the nuclear family, i.e., only parents and their children. Regardless, honor, obedience and respect for LOS ANCIANOS (the old people) continues whether living in their own homes or with their children. Research completed by Coles in 1975 revealed that they are not shunned nor cast aside as they grow old and weak but instead play a very important role in the lives of their children and grand-children by simply being there. This feeling of respect is continually transmitted from one generation to another among MANITOS wherever they may be--in rural villages or urban centers.

Both the traditional extended family and contemporary nuclear family units have been strengthened by the continuing system of godparenting known as the COMPADRAZGO in which the PADRINO (godfather) and the MADRINA (godmother) enjoy a special close relationship with the "HIJADO" (New Mexico Spanish for godchild) as well as the COMPADRES (parents). Usually the men address one another as COMPADRE (co-father) and the women call each other COMADRE (co-mother). PADRINOS are chosen with great care for such events as Baptisms, Confirmations and marriages; however, the most important PADRINOS are most often those selected for Baptisms. These PADRINOS have accepted an honor which implies acceptance also of the responsibilities and duties of godparenting by taking a genuine interest in the religious upbringing of the godchildren as well as a special

interest in all their life cycle activities, such as First Communion Day, Confirmation Day, graduations, weddings, etc. Frequently godparents name the child at Baptism, usually abiding by the parents' wishes. The closeness developed in the relationships formed by the COMPADRAZGO (godparenting) endures throughout life.

The intertwining of religious beliefs with the customs and traditions of HISPANOS re-affirms the importance of Christianity in their lives with Roman Catholicism as the predominant religion. Their religious experience is not unlike that of any other Spanish-speaking people whose lives have also been significantly touched by missionaries. Empirical research revealed the traditional daily greeting for ABUELITOS (grandparents) known as "DAR LOS BUENOS DÍAS" (Good Morning Greeting), which begins with an ABRAZO (hug) and a BESO (kiss) and the words, "Buenos Días le dé Dios. ¿Como pasó la noche?" (Good morning, or May God grant you a good day; how did you spend the night, or did you sleep well last night?) This is followed by a response which begins with "Muy bien, grácias a Dios. . ." (Very well, thanks to God. . ."). As mentioned previously, continuous reference to God is a very important aspect of the language of these MANITOS. Without religious convictions life would apparently have little or no meaning for HISPANOS.

Fiestas provided the people with recreation and were

usually associated with Church holy days as well as with the feast days of the patron saint of the settlement or village, as LAS FIESTAS DE SAN JUAN (in present-day St. Johns, Arizona, which was formerly in New Mexico Territory and was known as San Juan; it is located near the Zuñi Pueblo in New Mexico) on June 24th, the feast of the birth of St. John the Baptist. Because of the mobiliy of society, fiestas no longer remain the primary source of recreation except for those remaining in or near these villages or tourists interested in sharing the cultural experiences of other. Feasting and dancing have always been associated with such important events in the life cycle as Baptisms, Confirmations, weddings, and others.

Traditionally, feasting was also an important part of any VELORIO (wake) preceding the funeral service and resembled the traditional Irish wake insofar as it provided the mourners an opportunity to socialize. Usually the women mourned by weeping, praying and singing ALABADOS (hymns) while the men gathered to converse and exchange stories. From the cradle to the grave the Church has played an important role in the lives of MANITOS and their descendants. Many contemporary changes in the practice of Catholicism have been more readily accepted by the younger generation, whereas the older generation has gradually accepted some changes while rejecting others. These older adults hold on tenaciously to the old ways but continue to acknowledge the right of each generation to accept changes in the practice of their religion so long as the basic beliefs remain unchanged. Theirs is a simple faith unencumbered by the sophisticated teachings of the modern world. In 1974

Fr. Steele clearly described the expression of these feelings in the folk art of the SANTEROS (sculptors of the images of saints) of New Mexico and in the practices of the PENITENTES (Members of a Confraternity of Penitents) there.

LA NAVIDAD (Christmas) continues to hold special meaning for HISPANOS. Traditionally, the lighting of the LUMINARIAS (paper sacks filled with sand and a votive candle in the center), called FAROLITOS in the Santa Fé area, on LA NOCHEBUENA (Christmas Eve) remains significant. Oral history reveals that this custom began when the early settlers would light three bonfires before their doorstep to announce to Mary, Joseph and the Christ Child that there indeed was room for them in this home. Eventually, LUMINARIAS (FAROLITOS) replaced bonfires and continue as an important part of a New Mexico Christmas to this day. Specialty foods are prepared, such as POSOLE (hominy with pork), CARNE ENCHILADA, also called CARNE ADOVADA (Pork marinated in chili base), EMPANADITAS (mincemeat turnovers), and BISCOCHITOS (Anise or licorice cookies) among others. These were enjoyed before or after LA MISA DEL GALLO (Midnight Mass). According to one oral report, during LA NOCHEBUENA (Christmas Eve) children would go from door-to-door seeking goodies and singing, "Oremos, Oremos, Angelitos semos; Del Cielo Vinemos A Pedir, Oremos; Y Si No Nos Dán, Oremos, Puertas y Ventanas Quebraremos." However, another anciano associated this verse with the day preceding All Saints Day, and compared it with the American trick-or-treat of Halloween.

Other seasons brought other foods and other customs, such as the Lenten PANOCHA (a wheat-sprouted dessert) and LAS TINIEBLAS (Tenebrae). The PIÑON (pine nuts) has known and continues to know no season, although many family outings center around the "picking of the piñon" (as the harvesting of the piñon crop is called) in October. Family feasts often centered also around the butchering of sheep, goats, cows or pigs and the preparation of such delicacies as CABECITAS (sheepsheads), BORREÑATES (fatty sausages), TRIPAS (intestines cleaned and used for sausages), MORCILLA (blood sausage), SESOS (sweet-breads), MENUDO (a tripe and hominy stew), and CHICHARRONES (CRACKLINGS). No meal was ever complete without TORTILLAS or SOPAIPILLAS (a kind of bubble tortilla), and sometimes ATOLE, CHAQUEHUE or TORTAS as well as CHILE, of course. Many foods continue to be prepared as they were in the early settlements, especially the chile. The uniqueness of this cuisine handed down from generation to generation is part of the rich legacy of all descendants of HISPANOS.

In times of illness people in the settlements or villages relied on folk medicine because medical doctors were not available. If home remedies were ineffective, the CURANDERA (A CURER; A MEDICINE WOMAN) was sought for her expertise in the use of herbs and different REMEDIOS (remedies) as well as in the role of a midwife during childbirth. Some CURANDERAS can still be found in remote villages and in the barrios of urban centers. Should someone HACERLE OJO (cast a spell or an Evil Eye from over-admiration) on a child, the CURANDERA would, for

example, break the spell by tapping the child lightly on the head in the right spot. This OJO was identified when vomiting and a high fever followed the admiration of a child. There were various folkways of curing this spell; besides use of the CURANDERA, some believed that the giver of the OJO had only to spit on the forehead of the child and make the sign of the cross in the saliva. A greatly respected member of the community, the CURANDERA practiced preventive as well as curative folk medicine. Accurate fictionalized accounts of the important role of the CURANDERA in Hispanic society may be found in Anaya's BLESS ME, ÚLTIMA and Minton's JUAN OF SANTO NIÑO.

The folkways of a people are often revealed in their music, songs, games, DICHOS (sayings or proverbs) and legends. For HISPANOS as well as for generations of other New Mexicans the traditional dance called "LA VARSOUVIANNA" has special meaning. Krause wrote that it was based on the Mazurka, a favorite Polish dance step, and that it was presumed to have been learned from the Polish nobility in the Court of Maximillian and brought to New Mexico. During the 20th Century it became Americanized under the title of "Put Your Little Foot. . ."

Of the many kinds of songs, the CORRIDO, a narrative ballad regarding important events or catastrophies written in a four-line verse often beginning with the exact date of the

event, remains a favorite. One example is EL CORRIDO DE SAN MARCIAL," a ballad about a Spanish settlement located along the Rio Grande nearly thirty miles south of Socorro; it was destroyed by flood in 1866 and again in 1929. Besides the many ALABADOS (hymns) there were songs for special occasions, such as "LAS MAÑANITAS DEL REY DAVID," the traditional birthday song. Songs were composed for special events, such as "FELICITACIÓN DE CUMPLEAÑOS" sung by one ANCIANO (old one) to another on his birthday. Such traditional songs as "CIELITO LINDO, "PAJARILLO BARRANQUEÑO," "EL VENADITO, "UN RAMILLETE DE FLORES," and "CUATRO MILPAS" were often sung at reunions. The development of the railroad in the 1800's added such songs as "LA RIALERA" (the Trainman's Sweetheart), "CASEY JONES" and "RED WING." Additional songs came from the people who migrated into New Mexico after the 1910 Mexican Revolution. The most popular revolutionary songs brought to New Mexico were "ADELITA" and "LA CUCARACHA," which according to Toor came from Durango and Chihuahua, Mexico, respectively.

Folk songs and games were passed down from one generation to another. Some of these were recorded by the Writers' Program in 1942. Among these was one entitled SESTA MALLESTA (Button-Button); this game was popular among the men of northern New Mexico after the Civil War ended until the mid-1890's because many of the discarded military uniforms were sold to civilians, who played with the very ornate buttons from these uniforms until the supply was exhausted.

The 1942 Writers' Program recorded the sing-song verse as:

Sesta Mallesta, Martín de la cuesta.
Dice tu tata que azotes te cuesta
Con un mecapal que está en el corral.
Chorro, morro, por esta me corro.

An example of another kind of activity was the imitation of adults by children who became COMPADRES DEL DEDO (Compadres of the little finger). Two would interlock the little fingers of the right hand and swing the hands to and fro while singing a verse. Then, they would unlock the fingers, shake hands and say "¿COMO LE VÁ, COMPADRE?" (How are you, Compadre?) Unfortunately, the electronic age has greatly reduced the benefits of socialization through such simple games.

Words of wisdom and counsel were to be found in the DICHOS (sayings; proverbs) of the MANITOS. These folk expressions provide an insight into the feelings and concerns of the people. Because of the special significance attached to each word, DICHOS defy literal translation; however, comparable sayings in English provide a gist of the meaning. The following are examples of some of the more popular DICHOS handed down from generation to generation:

-- A CADA CHANGO SU COLUMPIO.
(To each his own)

-- AL TROCHEMOCHE.
(Done in a helter-skelter manner)

-- CADA CABEZA ES UN MUNDO.
(Each is a world unto himself)

-- COME Y CALLA.
(Eat and be quiet)

-- DIME CON QUIEN ANDAS Y TE DIRÉ QUIEN ERES.
(You can be judged by the company you keep)

-- DONDE HAY GANA HAY MAÑA.
(Where there is a will there is a way)

-- EL QUE QUIERE COMER TRABAJA.
(Whoever wishes to eat, must work)

-- EN BOCA CERRADA NO ENTRA MOSCA.
(No evil can be spoken with a closed mouth
so don't put your foot in your mouth)

-- JÚNTATE A LOS BUENOS Y SERÁS UNO DE ELLOS.
(Keep good company and you shall be one of them,
or one is known by the company he keeps)

-- MÁS VALE QUE SOBRE QUE FALTE.
(It is better to have too much than not enough)

-- NIÑO QUE NO LLORA, NO MAMA.
(The squeaky wheel gets the grease)

-- NO HAY ATAJO SIN TRABAJO.
(Without effort, there is no gain; or,
no pain, no gain)

-- NO HAY MAL QUE POR BIEN NO VENGA.
(Nothing is so bad that it cannot result
in good)

-- NO TODOS LOS DEDOS DE LA MANO SON LO MISMO.
(Not everyone is alike)

-- OJOS QUE NO VEN, CORAZÓN QUE NO SIENTE.
(Out of sight, out of mind)

-- PANZA LLENA, CORAZÓN CONTENTO.
(Full stomach, a happy heart; happiness is a full
tummy)

-- PERRO QUE LADRA, NO MUERDE.
(Barking dogs do not bite; the bark is louder
than the bite)

-- POCO A POCO SE ANDA LEJOS.
(Little by little one travels far; or,
anything is possible a step at a time)

-- ¿QUE SABEN LOS BURROS DE FRENO?
(The donkey knows nothing about a bridle; or,
you can't teach an old dog new tricks)

-- QUERER ES PODER.
(Attempting is doing; wishing will make it so; or,
where there's a will, there's a way)

-- QUIEN A TU CASA NO VÁ, DE LA SUYA TE DESTIERRA.
(Whoever does not visit your home,
does not welcome you to his)

-- SAL DE TU CASA Y VEN A LA MÍA
Y PASARÁS AMARGO DÍA.
(Leave your home and come to mine only to realizes
that there's no place like home)

-- SANTO TOMÁS, VER Y CREER.
(Seeing is believing; doubting Thomas)

-- SHUTUP O TE SHUTAPEO.
(Self-explanatory--an Americanization used
with noisy children)

-- UN MAL LLAMA A OTRO.
(One misfortune beckons another;
misfortune travels in pairs)

-- VALE MÁS ALGO QUE NADA.
(Something is better than nothing)
(A bird in the hand is worth two in the bush)

-- VALE MÁS SOLO QUE MAL ACOMPAÑADO.
(It is better to be alone than with bad company)

-- VAMOS A MATAR EL GALLO
(You're going to pay your dues--often used as
a warning to a naughty child)

These DICHOS and translations were provided by MANITOS who prefer to remain anonymous. The authenticity of some of these DICHOS as belonging to HISPANOS has been verified in the writings of the Writers' Project, Cobos, Aranda, the

Writers' Program and oral history.

Folktales and legends, based on facts and transmitted orally from one generation to another, provide an additional insight into the beliefs and feelings of a people. Such a legend is the LEGEND OF THE SANTO NIÑO DE ZUÑI presented in the following chapter. Passed down from one generation of MANITOS to another by word of mouth and apparently never formally recorded, there are as many versions of this legend as there are storytellers. The legend presented here is a compilation of information obtained through oral history from MANITOS, both young and old.

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A RIDDLE

CABALLITO DE BANDA A BANDA
NI COME, NI BEBE, NI ANDA.

¿QUE ES?

(ANSWER: A CAROUSEL HORSE
OR A SAW HORSE)

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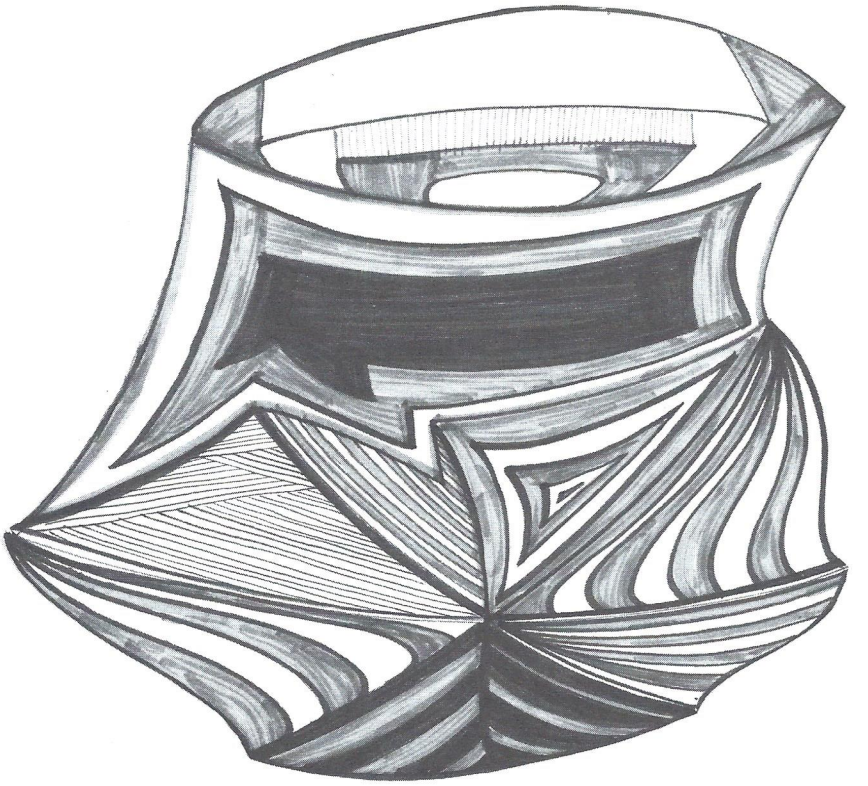


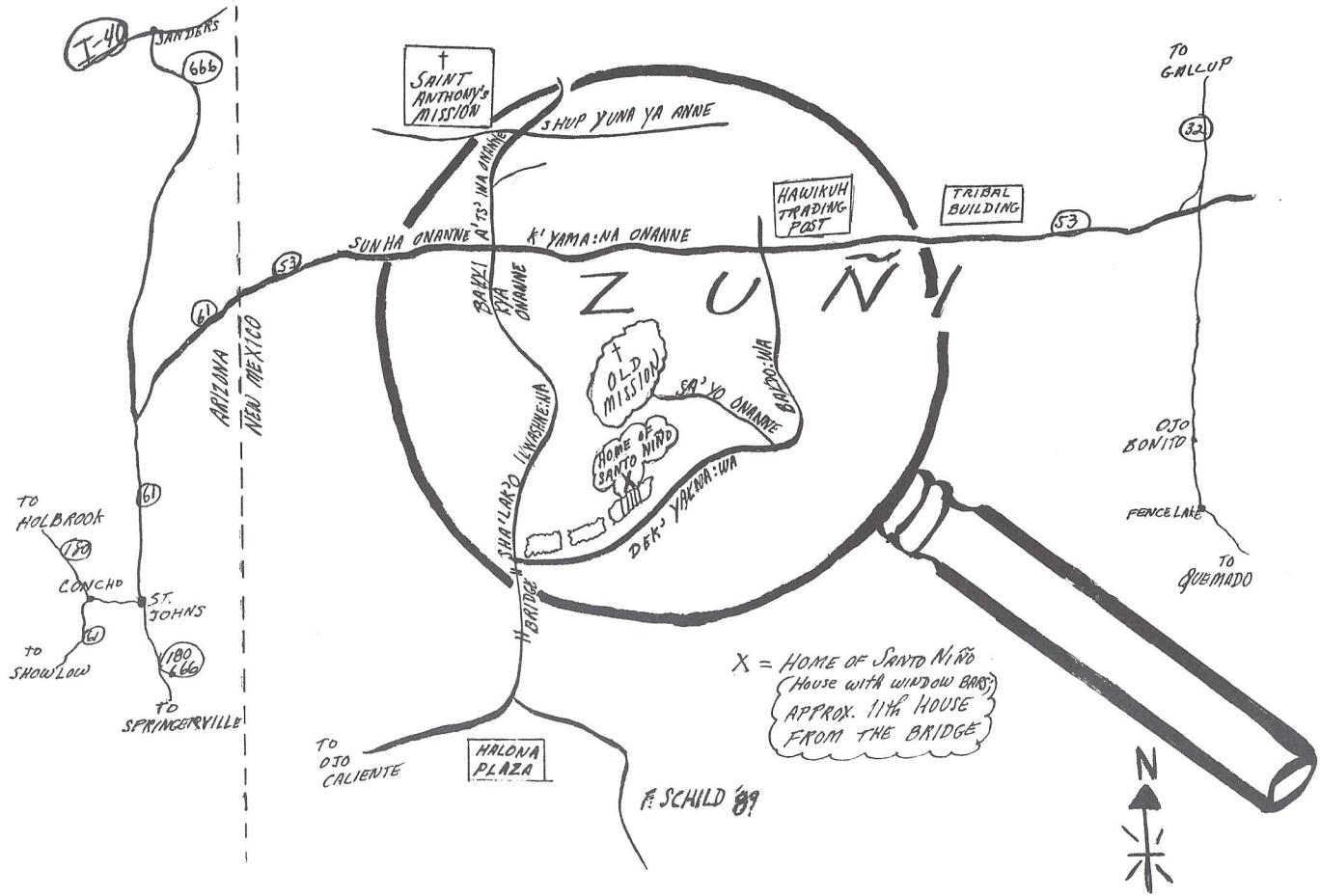
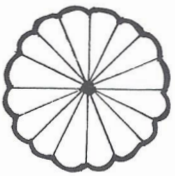


Figure 3. THE ZUÑI PUEBLO--Home of EL SANTO NIÑO DE ZUÑI and the reconstructed Nuestra Señora de Guadalupe de Hálona Mission.

Chapter 5

LEGEND OF THE SANTO NIÑO DE ZUÑI



Chapter 5

LEGEND OF THE SANTO NIÑO DE ZUÑI

Located forty miles south of Gallup in Northwestern New Mexico is the Zuñi Pueblo. As mentioned previously, it is situated in the vicinity of ancient Hálona, one of the Seven Cities of Cibola. Much has been written about the spread of Christianity by the missionaries who accompanied the Conquistadores and their acceptance or non-acceptance by the Pueblo and nomadic Indians of the region.

Little has been written, however, about the SANTO NIÑO DE ZUÑI, the 18-inch wooden statue of the Christ Child which is highly esteemed by both the Indians of Zuñi and the MANITOS living nearby. In 1958 Kelsey wrote that the SANTO NIÑO is of Spanish origin, having been brought to Hawikuh by Spanish Franciscan Missionaries around 1628. This mission was

destroyed by raiding Apaches before the Pueblo Revolt of 1680 and Zuñis, who had abandoned Hawikuh for Hálona, were alleged to have taken the statue of EL SANTO NIÑO with them as they fled to their haven on top of Towayalane, their sacred Corn Mountain. After the reconquest by DeVargas in 1692, they returned to the Hálona area, where present-day Zuñi is located. Kirk wrote that when the Mission was re-built the Zuñis painted friezes on the walls of the church as they had done on their ceremonial kivas. The church was to have been destroyed and restored several times before falling into decay during the 19th Century. Missionaries lost their lives. In 1967 restoration began as a joint venture of the Zuñi Indians, the the Franciscan Fathers, and the National Park Service. Although the building was completed, completion of the interior murals is still in progress. In 1989 the National Endowment for the Arts funded the Old Mission Murals Project for completion of the internal murals in the Mission by Alex and Kenneth Seowtewa, father and son Zuñi artists.

Empirical research reveals that the SANTO NIÑO statue, some very old church vestments, and a church bell have been cared for by the same family in the Zuñi Pueblo for generations. Some oral reports indicated that the SANTO NIÑO statue was found by the Zuñis in an ACEQUIA (a ditch) after an Apache raid. Others reported it was taken by a family for protection before such a raid. Irrespective of how the SANTO NIÑO came to Zuñi, it holds great significance for both the Zuñis and LOS MANITOS living in this part of the Southwest as

well as their descendants.

According to Kirk, the SANTO NIÑO legend of the Zuñis involves a belief that the SANTO NIÑO, the child of the Daughter of the Sun, was born at the Mission at Hawikuh where Mother and Child were safe from Apache attacks. Later, they were brought to Hálona, present-day Zuñi, where they continued to perform many miracles. The legend continues: soon all the Pueblo Indians gathered at Zuñi to dance for the Daughter of the Sun and her child. Since the Laguna Indians, dressed in all their finery, were the best dancers, the Daughter of the Sun left with them leaving the Child behind. By morning the Child had turned into wood and was no longer a baby; this is the same SANTO NIÑO DE ZUÑI. The Mother also turned into wood and can be found at the Laguna Pueblo today; this is the statue of the BLESSED VIRGIN MARY. According to the legend, the SANTO NIÑO roams the countryside at night performing miracles and returns to the altar at daybreak. Traditional reports indicate that the Santo Niño wears out His shoes during these nocturnal walks throughout the region. To the Zuñis the SANTO NIÑO is a female, whereas to the MANITOS the SANTO NIÑO is a male child.

For generations the HISPANOS of present-day northwestern New Mexico and northeastern Arizona have professed their profound belief in the powers of the SANTO NIÑO at the Zuñi Pueblo in New Mexico. Based on oral tradition, the following local legend surfaced in response to one family's

interest in the story of EL SANTO NIÑO DE ZUÑI. It best exemplifies the belief and feelings of these people toward the virtually unknown legend of the SANTO NIÑO DE ZUÑI.

This particular legend came to mind as MI NANITA examined a booklet her grandson ANTÓNIO had brought from a special celebration at the very beautifully restored mission at Zuñi. She had truly missed not feeling well enough to make the long journey with him.

MI NANITA sat calmly in her favorite rocking chair. She was deep in thought. She was now the oldest remaining descendant of a family of MANITOS, a proud regional people. Her once-black hair, now long and snowy-white, was perched atop her head in the traditional knot while free-flowing waves framed her wrinkled face with a certain softness. The full skirt of her old-fashioned, long dress flowed about her ever so neatly. Even in old age she was so regal in appearance.

She thumbed the pages of the booklet. The pictures portrayed an excellent history of the Mission. It had been built about 1629, rebuilt after the Pueblo Rebellion around 1699, and further remodeled in 1705 and 1780. The Mission had been allowed to decay after the Indians had expelled the Missionaries,

and it finally crumbled around 1881. The history of the Mission was all there in pictures and sketches. Yet, something was missing--something very important to her. It was EL SANTO NIÑO.

ANTÓNIO had said that the SANTO NIÑO was still in the same family home. MI NANITA breathed a sigh of relief; the SANTO NIÑO was still being cared for by the last of LAS LOLILLAS, the name her people had given the three sisters in the Zuñi family entrusted with caring for the famous little statue, Church vestments and an old Mission bell.

MI NANITA recalled many pilgrimages to Zuñi during her youth, but one in particular was deeply imprinted in her memory. Years ago, when she and her young husband of a few years were hard-working cattle ranchers, they experienced their first serious illness. MI TATITA, as her husband was known to the children, developed pneumonia and became gravely ill. With his young wife and other close relatives at his bedside, MI TATITA was given the last rites of the Catholic Church. It seemed that the end was near.

While everyone prayed in subdued voices, only

MI NANITA heard the faint whispers of MI TATITA. She had pressed her head closer to his and heard what he was saying. He was making a promise--a promise to EL SANTO NIÑO DE ZUÑI. God-willing, if only he could feel well again, he would walk all the way to Zuñi A VELAR (to keep vigil with) AL SANTO NIÑO. Traditionally, only in serious matters such as this did the MANITOS beg the little SANTO NIÑO to intercede on their behalf, but always with a determination to accept God's Will if the prayers were not answered as petitioned.

MI NANITA joined him in his faint prayer realizing that he would not make the pilgrimage alone; she would accompany him. "¡AYUDANOS, SANTO NIÑO, TE ROGAMOS!" ("Help us, dear Christ Child, we implore you!") they prayed. During the prayers and throughout the night there was no change. However, as dawn awakened, the fever seemed to suddenly disappear. The doctor could not explain it, but MI NANITA knew. This was one more example of the tremendous power of EL SANTO NIÑO DE ZUÑI! "MIL GRACIAS, SANTO NIÑO QUERIDO..." she prayed tearfully.

During the weeks that followed, the delicate young wife managed the ranch with the ease of an old cowhand. Of course, she was assisted by her hus-

band's faithful MAYORDOMO (foreman). She learned to ride the range and check the fencing as her husband had done. She bought and sold cattle, hired and fired cowhands, and transacted business with their bankers and lawyers. When MI TATITA finally recovered and again resumed his regular activities, he was amazed at how well MI NANITA had managed their ranch. She, however, was most anxious to return to managing only the big house at the ranch, leaving the rest to her husband.

MI TATITA grew stronger every day. However, he had not felt strong enough to join the wagon train from the nearby PLACITA (village) to Zuñi the previous month. At that time five families had travelled together-- all had promises to keep with EL SANTO NIÑO on this annual pilgrimage. However, MI TATITA and MI NANITA both knew that one day soon their own journey must take place as a promise had been made. Such a promise must be kept at all costs as it was not made lightly, and especially since their prayers had been answered.

As MI TATITA felt stronger, plans were made for their visit to EL SANTO NIÑO. Finally, the day of departure arrived. All the preparations had been made and the ranch was left in the care of their faituful MAYORDOMO, their old and trusted friend. MI TATITA and MI NANITA began their

fifty-mile journey to Zuñi. MI TATITA, a tall, lean man, had truly regained his health after such a serious illness. Although he was again riding his horse from sun-up to sun-down, he chose to walk the entire distance to Zuñi; this was part of his promise.

The best team of horses was hitched to the Conestoga wagon, which was loaded only with enough supplies to reach Zuñi. Traditionally, ranchers stocked up with fresh supplies at the Trading Post at Zuñi and also picked up their mail as this was the nearest postal station. Because MI TATITA did not want his lady driving the horses, which he considered man's work, he assigned this task to FIDEL. He was one of the best young cowhands on the ranch; he handled a team of horses with great ease. MI NANITA sat beside the driver while MI TATITA walked. An extra horse had been tied behind the wagon for the return trip from Zuñi.

At first MI TATITA walked in a brisk, carefree manner; his steps were light and quick. The trail leading away from the rancho was not very difficult to travel. However, as the days passed, the trail grew faint at times and it seemed that no one had travelled this way for some time. They kept on moving a

step at a time, stopping only to rest the horses, to eat and to sleep. There were times when MI TATITA almost decided to ride because he was so very tired and felt he could not walk another step; but an inner voice kept reminding him that he had made a promise--a promise he must keep! He must walk all the way to visit EL SANTO NIÑO DE ZUÑI!

They crossed dusty, treeless terrain until they reached the MESAS near Zuñi. After such a long, difficult journey the little valley along the Zuñi River was a most refreshing sight, and the Zuñi Pueblo appeared so beautiful and peaceful.

The weary travelers stopped for a moment to feast their eyes on the beauty of the scenery, exclaiming "¡GRACIAS A DIÓS, YA LLEGAMOS!" ("Thank God, we have arrived--we're here!")

There were several one-story dwellings made of adobe and red-sandstone and joined in clusters throughout the Pueblo. Everything seemed to center around the Mission, with the village roads leading away from it as the spokes on a wheel leading to the nearby MESAS, the rim. This is how it appeared to

MI TATITA and MI NANITA.

The tired travelers entered the Pueblo by means of one of these roads, passing HORNO after HORNO (outdoor oven) surrounded by the aroma of freshly-baked bread. Upon reaching the Mission, they immediately sought the home of LAS LOLLIAS, the dedicated caretakers of EL SANTO NIÑO.

MI TATITA soon found himself at the door of one of the dwellings near the Mission. He knocked at the door and was greeted warmly. He started to explain tht he had travelled a long distance to visit EL SANTO NIÑO, but he had to say no more as he had uttered the magic password. The travelers were graciously invited into the long SALA (living room) with a somewhat crude altar located at the far end of the room surrounded by wild flowers and candles. They waited patiently whle one of LAS LOLILLAS brought the statue of EL SANTO NIÑO to the altar from an adjoining room. Their feelings of deep gratitude gained momentum as they waited.

With great care and a feeling of tenderness, the woman carried EL SANTO NIÑO to the place of honor on the altar. This eighteen-inch

wooden statue was said to have survived the difficult journey from Spain with the Franciscan Missionaries in 1629 as well as the Pueblo Revolt of 1680--and now it was here before MI NANITA and MI TATITA.

Everyone knelt in adoration before this precious little statue, which appeared to have suffered very little damage during the previous three-and-a-half centuries. EL SANTO NIÑO had curly hair and a beautifully-carved face. It was strange that one eye appeared to be looking upward toward heaven at all times. The statue looked so alive! Dressed in exquisite finery and with the right hand raised, EL SANTO NIÑO seemed to say to the travelers, "It's all right now, YA LLEGARON!" The single solid-silver finger of the right hand glistened brightly. Tears of joy and gratitude streamed down the faces of the happy travelers.

Traditionally, HISPANOS always brought gifts to EL SANTO NIÑO. So, MI TATITA and MI NANITA had brought two gold bracelets, a new pair of especially-made tiny shoes, and a hand-made garment of lovely white satin and lace fit for royalty--another new outfit for EL SANTO NIÑO.

Soon the visitors regained their composure In deep gratitude they had come to VELAR AL SANTO NIÑO--to spend the night with this treasured little statue. Throughout the night they knelt in prayer, they sat, and they slept on the cold, hard ground with heavy blankets to ward off the nightly chill. MI NANITA and MI TATITA took turns sleeping for only a few hours at a time so that one of them was always praying before the statue of their beloved SANTO NIÑO. They were always accompanied by one of LAS LOLLIAS since it was traditional for one of the sisters to remain in the background whenever EL SANTO NIÑO DE ZUÑI had visitors.

With their vigil concluded the following morning, the travelers said farewell to the gracious ladies so dedicated to caring for EL SANTO NIÑO. It was a family tradition to attend Mass nearby after any visit to EL SANTO NIÑO to thank God for a safe pilgrimage. Somehow, a visitor always felt a deeper and stronger belief in the powers of EL SANTO NIÑO DE ZUÑI after a promise had been fulfilled.

These were the thoughts of MI NANITA as she looked

at the pictures of present-day Zuñi, and especially the massive NUESTRA SEÑORA DE GUADALUPE MISSION. Reconstruction had begun in 1966-67 and the building was finally completed. It included the co-mingling of Christian symbolism and those of the traditional Zuñi religion as depicted in the murals of some of the sacred SHALAKOS on the interior walls of the new church. These murals are the work of a famous contemporary Zuñi artist, Alex Seowtewa, who is working to complete the murals at this time with the assistance of his son, Kenneth.

Historians have recorded that Coronado and those who followed failed to find the treasure of the Seven Cities of Cibola. And yet, were one to ask MI NANITA or other HISPANOS from this region about this, the reply would probably be, "Oh, but the real treasure has always been there--it is EL SANTO NIÑO DE ZUÑI."

EPILOGUE TO THE LEGEND OF EL SANTO NIÑO DE ZUÑI -----

The statue of EL SANTO NIÑO can still be visited at the home of a Zuñi family living near the reconstructed NUESTRA SEÑORA DE GUADALUPE DE HÁLONA MISSION at Zuñi, which is located approximately thirty-two miles south of Gallup, New Mexico. EL SANTO NIÑO continues to hold deep meaning for the descendants of the Zuñis and the HISPANOS of the region.

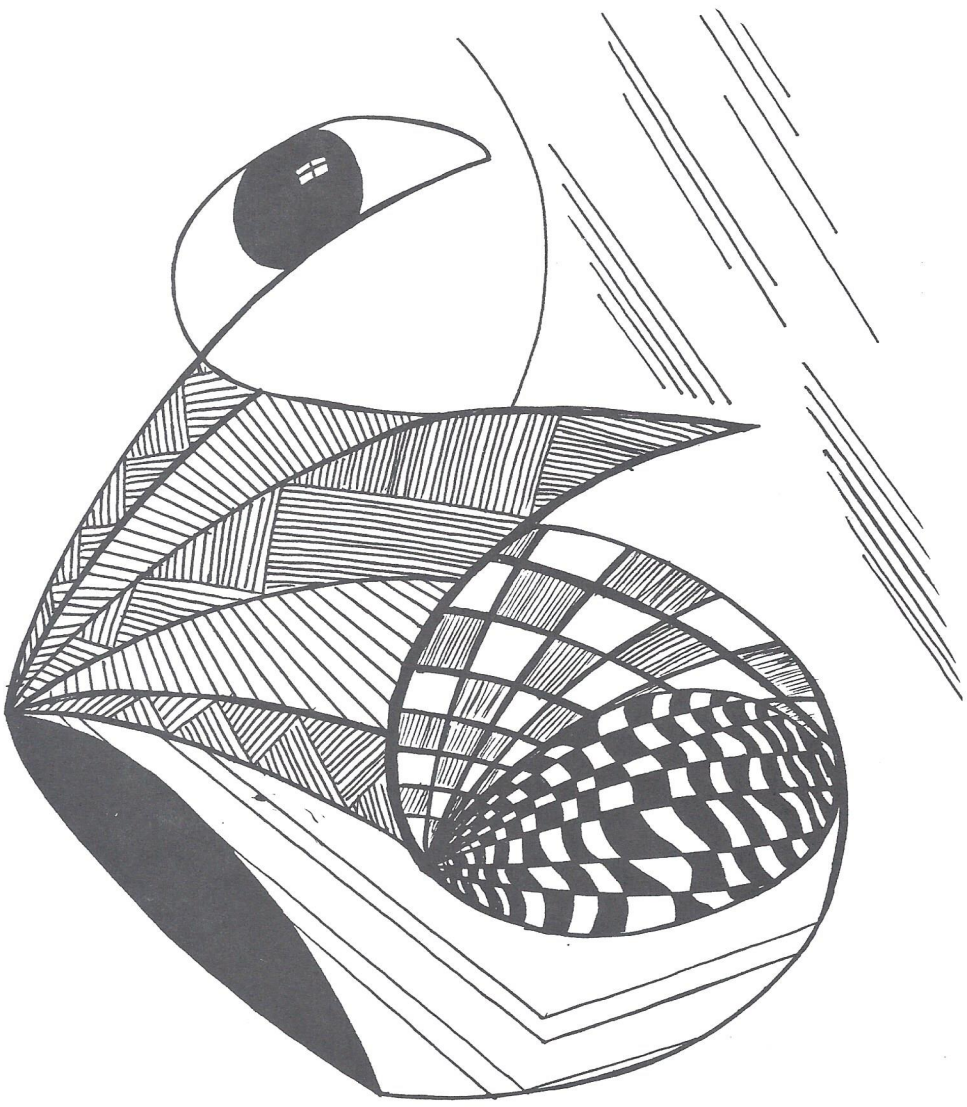
The elderly MANITOS, who provided the anecdotal information for this empirical research, still firmly believe it is the statue of EL SANTO NIÑO DE ATOCHA. However, there are significant differences between the two. Traditionally, EL SANTO NIÑO DE ATOCHA is shown in the dress of the Spanish pilgrim at the time the Moors invaded Spain. In the left hand there is a staff with an attached gourd, and in the right hand there is a basket generally filled with roses. These represent the basket of bread and the gourd filled with water which the Child Jesus dressed as a pilgrim took to the Spanish Christians

held prisoners by the Moors at Atocha. Bacigalupa wrote that the chair that the Child Jesus is seated on represents the many stops made on the tiresome journey to the prison. Very often there are shackles at the ankles. The SANTO NIÑO DE ATOCHA at Chimayó, located approximately forty miles north of Santa Fé, New Mexico, is said to scuff and wear out His little shoes as He goes about the countryside performing miracles while everyone sleeps and this is also attributed to the SANTO NIÑO DE ZUÑI.

EL SANTO NIÑO DE ZUÑI appears to be standing with the left hand held close to the waist while the right hand with one silver finger (alleged to have been provided by a donor as a promise of thanksgiving for a favor granted) is raised as though to impart a blessing. The garments vary in style and are always exquisite. Soft curls surround the beautifully-carved face; one eye seems to be looking upward toward Heaven. This statue more closely resembles the SANTO NIÑO of the creche, but can also be compared with the statue of the SANTO NIÑO held by St. Joseph or the statue of the SANTO NIÑO as a young child held by the Blessed Mother. This SANTO NIÑO differs from the INFANT JESUS OF PRAGUE insofar as He is not holding a globe with a cross on top and a staff with the letters IHS. It is possible that this is similar to the SANTO NIÑO held by LA VIRGEN DE LA CANDELARIA; this statue can be found in the barrio in Huixquilucan, Mexico, according to Toor. Kelsey wrote that Franciscan historians attest to the Spanish origin of the statue, which is believed to have been

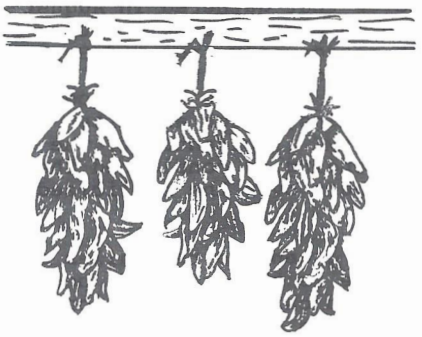
brought originally to Hawikuh about 1628 by Spanish Franciscan missionaries. A colorful pouch adorns the lap of EL SANTO NIÑO DE ZUÑI, and it is here that a visitor or pilgrim may place a donation for the continued care of this beloved little statue.

The SANTO NIÑO Dance in honor of this precious statue was originated by the Zunis and involved the participation of the missionaries; however, it was discontinued several years ago. At this point in time, some clans have considered a possible revival of this tribute to EL SANTO NIÑO DE ZUÑI.



Chapter 6

COMIDA FAVORITA



Chapter 6

"COMIDA FAVORITA"

Memories of traditional favorite COMIDA abound in HISPANO families, especially during get-togethers. These unwritten recipes were handed down orally from generation to generation with as many variations as there were cooks. Meals were dependent upon the food on hand as well as the cook's ability to GUISAR and devote long hours to the preparation of such culinary specialties. The following recipes are presented here only as a birdseye view of a few selected traditional examples of MANITO cuisine in an effort to share with the reader a tasty and nutritious experience. These are written in a workable fashion as recalled by MANITOS willing to share. As with the cooks of old, adjustments must be made to suit family tastes.

1. MAIN DISHES .....

CHILE

COMIDA SIN CHILE ES COMIDA SIN SABOR
(Food without chile is
food without flavor)

A basic staple of HISPANO cuisine is the chile made from New Mexico's pungent chiles for use as a base in many favorite dishes, as a sauce or as a salsa. According to the Cooperative Extension Service of New Mexico State University,

chile is rich in vitamin A when it reaches its peak in the red peppers, and vitamin C, which is higher in the chile gathered in October over that gathered in August as the highest values are often found in pods just before they ripen. Fresh red chile is in season only from mid-September to frost. Caution must be taken in cooking with chile as the heat felt in handling the peppers comes from the heat-producing capsaicin found in the seeds and veins, which are often removed to reduce the chile's heat intensity. Incidentally, the word CHILE with an "e" and not the "i" ending is considered the authentic Hispanic spelling and preferred here over the Anglicized word, chili.

Traditionally, green and red chiles are gathered in season. Fresh green chile is then roasted, peeled, dried or frozen for later use. Red chile is traditionally strung into RISTRAS and dried in the sun or is now commercially dehydrated. Tasty dishes are prepared from both the green and red chiles.

CHILE CARIBE (Red Chile Pulp)

16 dried red chile pods (N.M. Chile)
(approx. 1/2 lb. dried chile pods)
1-1/2 to 2 cups water (or broth)
2 cloves garlic
1 tsp. oregano (optional)
Salt to taste (or 1/2 tsp.)

- Remove stems, seeds (save for later use) and veins from each pod.
- Wash pods in warm water.
- Soak pods in hot water 20-25 minutes until soft.
- Place soaked pods in blender (Formerly prepared on a METATE, MOLCAJETE, or by hand). Add garlic, oregano, salt and water. Blend at high speed to the consistency of tomato puree for approximately 5 min. (Add more water if too thick). Always add water GRADUALLY.
  NOTE: For a "hotter" pulp, substitute the liquid used for soaking pods.
  This may now be used as a base in preparing CHILE COLORADO, CARNE ADOVADA, and other dishes.

CHILE COLORADO (Red Chile Sauce)

2 Tbs. lard (shortening or oil)
2 Tbs. flour
2 cups CHILE CARIBE (or 1/4 cup chile powder)
1-2 cups hot water (or broth)
Salt to taste

- Lightly brown flour in hot fat.
- Add CHILE CARIBE, water and salt, and bring to a rolling boil. Add water GRADUALLY.
- Simmer 20-30 minutes until cooked to desired consistency.

NOTE: If chile powder is used increase hot water to 1 quart. Mix the powder and some water making a paste. Add this to the mixture and simmer. This basic sauce may now be used as an ENCHILADA SAUCE, a sauce for TORTAS, or as is. This is a basic sauce.

CHILE COLORADO CON CARNE (Red chile with meat)

1 lb. lean beef or pork, cubed or ground
2 Tbs. lard (shortening or oil)
2 Tbs. flour
1 clove garlic, crushed
2 cups CHILE CARIBE (or 1/2 cup red chile powder)
1-2 cups water (or broth)
Salt to taste

- Brown meat in oil or shortening, adding flour gradually.
- Add salt, garlic and chile and blend well.
- Add water and simmer for 30 to 45 minutes. If mixture is too thick, add more water.
- NOTE: This is similar to red chile sauce except that meat has been added.

CHILE VERDE (Green Chile)

Green chile is an in-season specialty. It can be roasted and peeled then used as a condiment, cooked or dried for future use. Before roasting to blister the skin wash the green chiles thoroughly and prick with fork to allow steam to escape. While roasting in your chosen method (in the oven, under the broiler, on the outdoor grill, or other ways) turn each chile to blister all around. After blistering, place chiles in a pan, sprinkle with cold water and cover with a damp towel to steam for approximately 15 minutes. Remove the blistered skin by holding the pod in one hand at the stem, peel, then squeeze between the fingers of the opposite hand to remove the stem. Either mash by hand or chop chile very fine and add garlic and salt to taste. It is now ready to serve as a relish at mealtime or to use in other dishes.

CHILE VERDE CON CARNE (Green chile with meat)

1 lb. lean meat (beef, pork, mutton, ground beef)
2 Tbs. lard (shortening or oil)
2 Tbs. flour
Salt to taste
2 cloves minced garlic
1/2 cup chopped onion (optional)
1/2 cup water
1 cup tomatoes (optional)
1-1/2 cups prepared green chile (blistered, peeled, and chopped as described above)

- Cut meat into 1-inch cubes, sprinkle with flour, and brown in hot skillet with shortening or oil.
- Add other ingredients and blend well.
- Simmer for approximately 30 minutes (until meat is tender).
  NOTE: Tomatoes add a different taste. Also, add more water as needed if dry.

GREEN CHILE STEW

Prepare same ingredients as above excluding tomatoes and adding 4 medium potatoes, peeled and diced. Simmer until meat is tender and potatoes are cooked. Add more water if stew seems dry.

ENCHILADAS

12 corn tortillas (homemade from NIXTAMAL, from prepared meal call MASA HARINA, or pre-packaged)
Oil or shortening (1/2 inch deep in skillet)
2 cups grated Longhorn cheese (or a mixture of Longhorn and Jack cheeses)
1 medium onion chopped fine
RED CHILE SAUCE prepared above.

- Fry tortillas in heated deep fat or shortening one at a time until soft. Drain on paper towels.
- Heat red chile sauce.
- Dip fried corn tortillas one at a time in chile.
- Place on serving plate, sprinkle with grated cheese and chopped onion, and cover with chile sauce.
- Layer another tortilla immersed in the chile sauce and sprinkled with grated cheese and chopped onion, and cover with more red chile sauce.
- NOTE: Two tortillas make one serving. Also, each enchilada may be topped with a fried egg. (MANITOS always layer enchiladas pancake-style instead of rolling them).

CARNE ADOVADA (CARNE ENCHILADA)
(Marinated Pork)

2 cups CHILE CARIBE (Red chile pulp)
2-1/2 lbs. pork strips (any cut)
2 Tbs. chile seeds (optional)
Salt to taste

- Cut pork into strips about 6x3/4x3/4 inches. Remove fat from pork.
- Marinate pork strips in CHILE CARIBE mixed with chile seeds overnight. Salt to taste, although the salt, garlic and oregano already added to the CHILE CARIBE may prove sufficient.
- Bake at 350° in a covered pan for approximately 60 minutes, then uncovered for another 15 minutes.

NOTE: Pork strips may be dried for later use. Also, smaller portions may be baked with enough sauce to cover. Freezes well for future meals.

CHICHARRONES (Cracklings)

Use the fat removed from the pork strips above. Cut into small pieces and cook slowly until the CHICHARRONES are crisp and golden brown. Stir often. Do not overcook. When done, strain to remove the lard. Salt lightly; serve.

TAMALES

Traditionally, tamale-making takes place in preparation for LA NAVIDAD and other special events. This involves preparing the TAMALE MASA (Tamale Dough), the CARNE CON CHILE (Shredded pork with chile), and the OJAS (corn husks) as wrappers. This is followed by preparing individual tamales and steaming in quantity before serving.

TAMALE MASA (Tamale Dough)

Our ancestors prepared NIXTAMAL (Hominy in lime) by dissolving approximately two tablespoons powdered lime in a couple quarts of water before adding a quart of dry corn, stirring well and cooking until loosening the hulls from the kernels; this was followed by a thorough washing until the cold water came out clear to indicate that the lime had indeed been removed. For TAMALE-making this must be washed even more thoroughly before grinding into a fine meal. This time-consuming task has been eliminated by the use of prepared masa purchased in tortilla factories or commercially prepared mixes such as MASA HARINA DE MAIZ (Corn tortilla mix).

#1 --- Ingredients:
6 cups MASA HARINA
3/4 cup melted lard (or shortening)
3-5 cups hot water (or broth)
Salt to taste (or 1 tsp.)

- Mix MASA HARINA and salt. Add lard and stir.
- Gradually add water (or broth) until desired consistency (similar to mashed potatoes)
  NOTE: Should vegetable shortening be substituted for the traditional lard the quantity must be adjusted. Also, be aware that this will change the flavor and texture of the MASA according to TAMALE experts.

#2 --- Prepared Masa must be thinned with water or broth to desired consistency.

CARNE CON CHILE (Shredded pork in Chile) FILLING

- 4 lbs. pork roast
- 4-6 cups water
- Prepared CHILE COLORADO (Red Chile Sauce) as indicated in the aforementioned recipe.
- Salt to taste.

- Wash roast, cook slowly in 4-6 cups water until tender and shreds easily. Remove meat and save broth to use as liquid in preparing the dough if so desired. (Meat may be pressure cooked for 30 min. @ 10 lbs.)
- Add shredded pork to CHILE COLORADO, bring to a boil, then simmer 20-30 minutes. If necessary, add water to keep the mixture juicy.
  NOTE: This filling should be thick enough to adhere to the MASA but not runny.

OJAS (Corn Husks)

Although various kinds of leaves have been used in the Americas as wrappers, HISPANOS have traditionally used dried corn husks. These may be home-dried or purchased commercially.

3-4 dozen dry corn husks

- Wash thoroughly, removing corn hairs, and soak in hot water 20-30 minutes to make them supple.
- Dry on paper towels and separate the corn husks.
- Using 1 large or 2 small husks per tamale (overlap 2 ojas by spreading a little masa along one edge to hold the overlapped husks).

FINAL TAMALE PREPARATION

- Spread each husk (or 2) with prepared MASA (approximately 2 tablespoons) until layer is approximately 1/8 inch in depth and covers about 1-1/2 x 4 inches of the upper part of the husk.
- Place 1 heaping tablespoon of TAMALE FILLING in the center of the above MASA.
- Fold and overlap sides of the husk to cover, then bring the top and bottom together and tie with corn husk strings.
- Repeat process until the desired number of TAMALES have been made.
- Steam TAMALES in a large covered kettle for approximately 40 minutes, depending upon the number of TAMALES in the pot. Standing TAMALES upright closely together assures they will stay folded, according to the experts.
- Keep sufficient water in the bottom of the kettle while steaming (approximately 2 cups) to avoid burning the TAMALES.
  NOTE: TAMALES will loosen off the husk when done.

These detailed recipes for TAMALE making attest to the lengthy, time-consuming process involved. When served everyone somehow develops a voracious appetite and many TAMALES are consumed in only one meal. For this reason some MANITO homemakers developed a special recipe utilizing the same recipes for the MASA and FILLING but requiring less preparation time than the individual TAMALES. Their families prefer this adapted recipe, which was aptly named TAMALE PIE.

MAMA'S TAMALE PIE

Prepared TAMALE MASA
Prepared TAMALE FILLING (Shredded pork in chile)

- Pat and flatten small balls of MASA to line the bottom and sides of the pie pan. (Dip hands in tepid water constantly to shape the MASA and to prevent it from sticking to the hands).
- Spoon prepared TAMALE FILLING into lined pie pan allowing 1/2 inch on top for MASA cover.
- Cover with MASA by patting and flattening small balls of MASA from hand to hand, setting on the pie carefully to seal open spaces (continually dip hands in tepid water) until entire filling is covered.
- Cover entire pie with foil.
- Bake at 350° for 60 minutes, or until Masa is done.
  NOTE: Several pies can be prepared and baked simultaneously.
  Spray pie pan with PAM before lining.

Especially prepared at Christmastime because of the custom of enjoying it after Midnight Mass, POSOLE (Hominy Stew) is now also prepared for other special occasions.

POSOLE (Hominy Stew)

2-4 lbs. pork (loin, or shoulder), cubed
2 lbs. NIXTAMAL (prepared or frozen)
or 2 large cans Hominy
4 dried red chile pods
2 cloves garlic, chopped
1 tsp. oregano (optional)
Salt to taste.

- If using NIXTAMAL, wash thoroughly, and boil it in water until the kernels begin to burst, then add meat and chile pods and simmer slowly until meat and corn are tender. Add seasonings when almost done.
- If using canned hominy, boil meat first in water to cover until tender. When almost done, add other ingredients and hominy . Simmer until both meat and corn are tender.
  NOTE: POSOLE DE CHICOS and POSOLE DE FRIJOLES are other favorites.

These are but a few favorite main dishes. Others which come to mind are CARNE ASADA, ALBONDIGAS (Soup), MENUDO, MORCILLA and CARNE SECA.

2. VEGETABLES.....

FRIJOLES (Beans) simmering in every kitchen. Traditionally, the PINTO BEAN, grown in a semi-arid climate, was selected over the BOLITA, a round brown bean found in high mountain farmlands. Beans are found to be high in minerals, protein, and fiber as well as low in sodium and cholsterol.

Although economical, the cost in preparation time in the traditional manner no longer allows the busy homemaker the luxury of providing FRIJOLES unless pressure cooked or canned.

FRIJOLES (Beans)

1 cup Pinto Beans
5 cups water
2 Tbs. lard
Salt to taste

- Clean beans to remove pebbles and wash thoroughly
- Soak overnight in a pot in which they are submerged in the water while soaking. Drain.
- In kettle, cover beans with water and simmer 3 hours (approximately) until cooked.
- Mash lightly and add lard and salt just before done.

NOTE: -Add small amounts of hot water from time to time as needed to keep beans from drying out.
-Diced salt pork may be added.
-Beans may be pressure cooked successfully.
-However, keep in mind that simmering at low temperatures is the secret to tasty beans, per the experts.
-It is suggested that cooked beans allowed to refrigerate overnight bring out their best flavor.
-These may now be served as is or prepared as REFRIED BEANS.

CALABACITAS (Green Squash)

3 Tbs. shortening or oil
4 medium-sized green squash, cubed
1 tsp. chopped onion
2 cooked green chile peppers, chopped
1 cup kernels from 6 ears fresh corn (or whole canned kernel corn, drained) (optional)
1/2 cup grated longhorn cheese (optional)
3/4 cup milk
Salt and pepper to taste

- In melted shortening, saute onions until tender.
- Add squash and cook for 5 minutes, stirring often.
- Add remaining ingredients, including seasoning, and simmer for approximately ten minutes or until squash is tender

NOTE: Contemporary HISPANO cooks substitute zucchini for the green squash.

QUELITES ((Spinach)

2 Tbs. fat (shortening, oil or bacon drippings from
4 slices chopped bacon, cooked and drained)
6 Tbs. chopped onion
4 cups raw spinach, finely chopped
1/2 cup cooked pinto beans
1 Tbs. chile seeds (optional)
Salt to taste

- Saute chopped onion in chosen fat. Drain fat.
- Add remaining ingredients and simmer covered for approximately 10 minutes until spinach is tender.
  NOTE: May substitute 2 pkgs. chopped frozen spinach for fresh spinach.
  Add small amounts of water if necessary to keep from drying out.

ARROZ (Spanish Rice)

2 Tbs. fat (Bacon drippings, oil or shortening)
1-1/2 cups uncooked long-grain rice
2 fresh tomatoes, peeled and mashed
(or 1 8-oz. can tomato sauce)
4 chopped green onions (or 1 small chopped onion)
1/2 cup celery (optional)
2-2/1 to 3 cups water
Salt and pepper to taste

- Saute onions in fat
- Add rice, stirring constantly until it is lightly browned.
- Add remaining ingredients, cover well and simmer until liquid is absorbed and rice is tender (approximately 25-30 minutes).
  NOTE: After 15 minutes, check and add water, if necessary, until rice is tender.

3. BREADS.....

The third basic staple of HISPANO cuisine is a supply of home-made TORTILLAS (White Flour) at mealtime.

TORTILLAS (White Flour Tortillas)

4 cups flour
4 Tbs lard (or shortening of choice)
1-1/2 tsp. salt
1 to 1-1/2 cups warm water

- Sift flour and salt together.
- Cut lard or shortening unti coarse.
- Add water a little at a time until ingredients are well mixed.
- Knead dough until easy to manage. (approximately 5 minutes). Cover bowl with a dishtowel and let it stand for 20-30 minutes.
- Heat griddle (or castiron skillet)
- Form dough into round balls and roll each out on a floured board into a circle about 8 inches in diameter and 1/8 inch thick.
- Cook on ungreased hot griddle until blistered and turn over to blister the other side.

NOTE: There are as many varieties of tortillas as there are breads and tortilla-makers.
White tortillas are especially good with butter while hot.

A tasty alternative to TORTILLAS as the bread accompanying a meal are puffy SOPAIPILLAS, sometimes described as "bubble tortillas." At mealtime these are delicious served hot with butter. Although the preparation of the dough is basic, the ultimate form of SOPAIPILLAS varies among HISPANOS, apparently. Some roll out the dough tortilla-style and bore a hole in the center with the BOLILLO before frying. Today these are called NAVAJO FRY BREAD. Others roll the dough as with any pie crust, cutting this into squares or rectangular shapes before frying. Another noticeable difference is that of serving SOPAIPILLAS as a bread while some serve them with honey and call them BUNUELOS.

SOPAIPILLAS ("Puffy" Fried Bread)

4 cups flour
2 tsp. baking powder
1 tsp. salt
1 Tbs. lard (or shortening)
1 cup very warm water
1 lb. lard (or shortening or oil) for frying.

- Sift flour, baking powder and salt together.
- Cut in lard (or shortening) until well blended.
- Add water and mix until dough is soft but not sticky (like pie dough) and knead gently for approximately 5 minutes.
- Cover dough and let it stand for 20-30 minutes.
- Heat fat, shortening or oil for frying in a skillet or dutch oven (400-420 degrees).
- Form dough into small balls and roll out very thin (1/8 inch thick) on a floured board.
  1st Choice: roll each ball into a round shape (tortilla-style) about 4-5 inches in diameter and bore a hole in the center as with doughnuts.
  2nd Choice: Form larger balls and roll out very thin, cut this into rectangular strips approximately 3 x 4 inches (or 3 inches square) in size.
- Deep fry until edges start turning golden brown, turn and fry the other side.
- Remove from fat and drain on paper towels.
  NOTE: While cooking, SOPAIPILLAS puff up. A lack of puffiness may indicate that the frying fat or oil is not hot enough or the dough was not rolled thin enough.

4. DESSERTS.....

The following selective recipes of favorite desserts among MANITOS are known to satisfy a sweet-tooth both at mealtime and as snacks.

ARROZ CON LECHE (Rice Pudding)

2 cups cooked rice
2 cups evaporated milk
1/2 cup sugar
2 beaten egg yolks; beat egg whites separately.
1 tsp. vanilla
1 tsp. ground cinnamon (for topping)
1 cup raisins (optional)

- Combine milk, sugar and egg yolks in a saucepan.
- Add rice and bring to a boil.
- Simmer over low heat adding vanilla and raisins, stirring constantly.
- Remove from heat, fold in beaten egg whites, turn into serving dish and serve immediately topped with a sprinkle of ground cinnamon. Or, chill to serve cold.

BISCOCHITOS (Anise cookies)

2 cups lard (or shortening)
1 cup sugar
2 eggs, beaten
1 tsp. Anise seed
6 cups sifted flour
3 tsp. baking powder
1 tsp. salt
1/4 cup water
Cinnamon/sugar sprinkle (1/4 cup sugar with 1 tsp. cinnamon) (Optional)

- Cream lard or shortening thoroughly.
- Add sugar, anise seed and beaten eggs and blend until light and fluffy.
- Combine sifted flour, baking powder and salt and add alternately with the water to the creamed mixture above. Add enough water so dough holds together, and knead until well mixed and dough is stiff.
- Roll out 1/2 inch thick on lightly floured board, cut in circles or cookie cutter shapes, and place on cookie sheets.
- Sprinkle with cinnamon and sugar, if desired.
- Bake in a moderate oven (375 degrees) for 10-15 minutes or until golden brown.

A special treat at Christmastime are the traditional EMPANADITAS often served with POSOLE and coffee after Midnight Mass. MANITOS hold a special preference for EMPANADITAS DE CARNE (Mincemeat Turnovers), although there are as many varieties of EMPANADITAS as there are cooks. EMPANADITAS are also served at other special occasions. Beware of the prankster who serves cotton-filled EMPANADITAS as a joke.

EMPANADITAS DE CARNE (Mincemeat Turnovers)

Filling:

Traditional mincemeat:
2 lbs. beef, simmered until tender
2 cups seedless raisins
2 cups applesauce (or chopped apples)
2 cups sugar
1/2 tsp. ground cloves
1 tsp. ground cinnamon
1 tsp. salt (or to taste)
1 cup shelled piñon nuts (optional)

- Simmer beef in water to cover until tender. Cool.
- Grind meat and add to the remaining ingredients.
- Mix until well blended, adding meat stock if if mixture is too runny. (It should be moist and thick)

"Shortcut" mincemeat:
2 lbs. cooked meat (beef, 1/2 beef and 1/2 pork, or tongue)
2 cups prepared mincemeat (packaged)
1/2 cup shelled piñon nuts (optional)
1/2 cup sugar
1 tsp. cinnamon
1/2 tsp. allspice

- Boil meat until tender. Cool. Grind fine in food chopper.
- Combine meat, mincemeat, sugar and spices.
- Simmer a few minutes, then allow to cool while preparing the MASA.
  NOTE: Add some meat stock if filling is too dry; however, the filling must not be too runny.
  There are also EMPANADAS DE FRUTA, DE CALABASA, and DE PIÑON.

Fat for frying.

Pastry Dough:
3 cups sifted flour
1/2 tsp. baking powder
2/3 cup lard (or shortening)
1 tsp. salt
1 cup lukewarm water

- Mix dry ingredients.
- Cut in lard (or shortening) and mix well.
- Add water and knead until dough is easy to handle.
  NOTE: Using 2 packages of prepared pie crust provides a short-cut in the dough preparation.
- Roll dough 1/8 inch thick on lightly floured board.
- Cut with 3 inch cookie cutter or a biscuit cutter.
- Place 1 heaping teaspoon filling on one half of the circle, and fold the other half over the filling, moistening the edges with water to hold seal.
  NOTE: Filling must not be close to the edge.
- Seal edges with fork tines or pinch between the thumb and forefinger to provide a ruffled edging.
- Fry in deep hot fat (or shortening) until golden brown.
  (or bake in a hot oven (400 degrees) 15-20 minutes, if preferred)

PASTELITOS (Little pies)

Fruit Filling:
2 cups dried peaches, apricots or apples
1 qt. water
3/4 cup sugar

- Cover fruit with water, add sugar, and boil until fruit is tender. Drain and mash.

Pastry Dough:
3 cups sifted flour
1/2 tsp. baking powder
1 tsp. salt
2/3 cup lard (or shortening)
2/3 cup ice cold water
Cinnamon and sugar sprinkle (optional)

- Mix dry ingredients.
- Cut in lard (or shortening), then slowly sprinkle ice cold water and mix until forms a solid ball. (Should not be sticky) Let it stand a few minutes.
- Roll half the dough into a rectangle approximately 9x12x2" and place in a shallow baking pan.

- Spread fruit filling on this.
- Roll remaining dough and place on top of the fruit filling, pressing seams together.
- Make air vents on top pastry by pricking at random with fork tines, or slitting with a sharp knife every few inches.
- Sprinkle with a cinnamon and sugar mixture (1 tsp. cinnamon to each 1/4 cup sugar) if desired before baking.
- Bake in moderate oven (375 degrees) until golden brown, approximately 25-30 minutes. When cool, cut into 2 inch squares.
  NOTE: Two packages prepared pie crust may be substituted to facilitate dough making.

FLAN (Caramelized Custard)

Syrup:
1 cup sugar
1 cup boiling water

- Melt sugar in a skillet over low heat until it caramalizes, gradually adding water until thickened into a light syrup.

Custard:
6 eggs
1/2 cup sugar
3-1/2 cups milk
1 tsp. vanilla

- Beat eggs until foamy.
- Scald milk and allow it to cool but still warm before adding to the eggs.
- Stir in sugar and vanilla mixing until sugar dissolves.
- Pour into a glass baking dish (or custard cups) coated with above syrup.
- Set in a pan of hot water.
- Bake in a moderate oven (350 degrees) for approximately 1 hour until firm.
  NOTE: When the custard does not stick to a knife inserted in the center, it is done.
  Pre-packaged FLAN is now available, thus eliminating this detailed procedure.

PANOCHA (Sprouted Wheat Dessert)

5 cups sprouted wheat flour

- To sprout, wash wheat thoroughly and drain. Place moist wheat in a warm place to sprout. When sprouted, place in the sun until dry. Then grind into flour.

2-1/2 cups whole wheat flour
4 Tbs. butter
7 cups boiling water
2 cups sugar (optional)

- Mix the two flours thoroughly.
- Add half the boiling water and mix well. Cover and set aside for 15 minutes.
- Add remaining water and simmer over low temperature for 2 hours.
- Add butter and stir.
- Bake uncovered in moderate oven (350 degrees) until thick and deep brown (approximately 1 hour).

NOTE: If desired, caramelized sugar may be added after second half of boiling water has been added and stirred into mixture before simmering. Some HISPANOS, on the other hand, prefer no additional sugar or a light sprinkle of sugar topping when served.

Pre-sprouted wheat flour is now available, and eliminates awaiting the sprouting of the wheat.

5. MISCELLANEOUS FAVORITES.....

ATOLE (Gruel)

1/2 cup blue cornmeal
1/2 cup cold water
1 cup boiling water
Warm milk
Sugar to taste

- Mix cornmeal in cold water to moisten well.
- Add to the boiling water and boil until thickened, stirring constantly. (Approximately 5 minutes)
- Serve as a beverage by thinning with warm milk and adding sugar to taste.

NOTE: HISPANOS use this for medicinal purposes to soothe stomach ailments. The sick and elderly find this especially comforting.

CHAQUEHUE (Cornmeal Mush)

1-1/2 cups blue cornmeal
1 cup cold water
5 cups boiling water
1-1/2 tsp. salt
1 Tbs. lard (or shortening)

- Mix cornmeal in cold water to moisten well.
- Add to the boiling water to which salt has been added.
- Add lard and simmer until stiff (approximately 20 minutes), stirring constantly.
  NOTE: Although similar to ATOLE, CHAQUAHUE is thicker. It is served with chile.

CUAJADA (QUESO FRESCO) (Fresh Cheese)

1 Qt. sweet milk
4 Tsp. water
4 Junket tablets (or partial Rennet tablets)

- Heat milk to a warm 90 degrees.
- Dissolve Junket tablets in water and stir into warm milk. Allow it to stand for 30 minutes.
- When set, cut into small pieces and remove as much of the whey as possible by pouring the cheese into a cheesecloth bag and draining this until only the curd remains.
  NOTE: Whey is the thin, sweet watery part of the milk.
  This fresh cheese may be sliced and served with syrup.

TORTAS (Egg Fritters)

3 eggs, separated
2 Tsp.flour
1/2 Tsp. baking powder
Salt to taste

- Beat egg whites until stiff.
- Add beaten egg yolks to egg whites and beat again.
- Mix flour, baking powder and salt together and stir into egg mixture.
- Drop by teaspoonfuls into hot lard (or oil) frying both sides until a light brown.
- Drain on paper towels.
- Serve with CHILE COLORADO.
  NOTE: This was a traditional LENTEN dish.

New Mexico and Northern Arizona have always been known as piñon country; it is here that the piñon tree thrives. The piñon crop has always been harvested by both Indians and HISPANOS. Although piñon grows and is gathered every year, experts vary as to whether the "bumper crop" comes every third, fifth or seventh year as the nuts require two years to mature. Piñon shrivels in a drought. Current assumptions are that 1992 should produce this "bumper crop." For those unfamiliar with this favorite nut, the piñon is best described as a very small nut and is considered low in fat and high in protein and carbohydrates. It doesn't take long to learn to crack the shells with one's teeth. Old natives often place some piñon in one side of the mouth, crack them with the teeth, and remove the shells out the other side of the mouth. In a more delicate fashion, however, the nuts are cracked individually. Eating PIÑON indeed develops into a habit.

PIÑONES (Piñon Nuts)

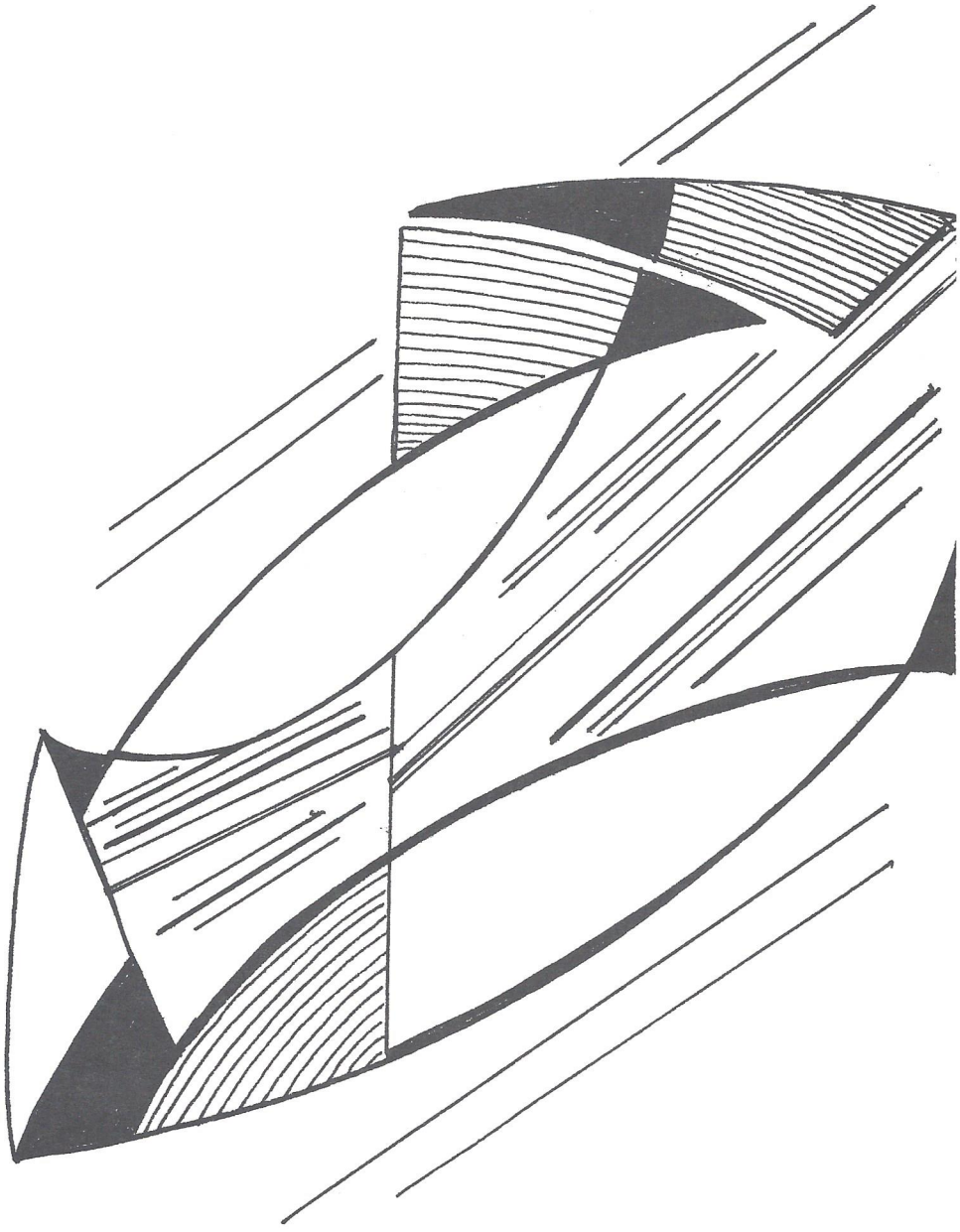
Piñon Nuts (in desired amount)

- Spread piñon in a shallow baking pan
- Bake in a 325 degree oven for 15-20 minutes, stirring and taste-testing frequently (to prevent burning) until done. Cool.

NOTE: When cooled, store in air-tight container or freeze for future use.

Contemporary "piñon-eaters" season them with salt or other seasonings; however, among old piñon aficionados, PIÑON taste best unseasoned.

This selective COMIDA is still prepared in many HISPANO homes today in the traditional manner. These recipes have been presented here for use in serving home-style meals, and they may be adapted to suit contemporary tastes and modes of preparation (e.g., use of microwaves). However, they may not be used commercially without written permission from the author. It is hoped that they will evoke fond memories of days gone by spent with those near and dear, who are ever a part of our lives.



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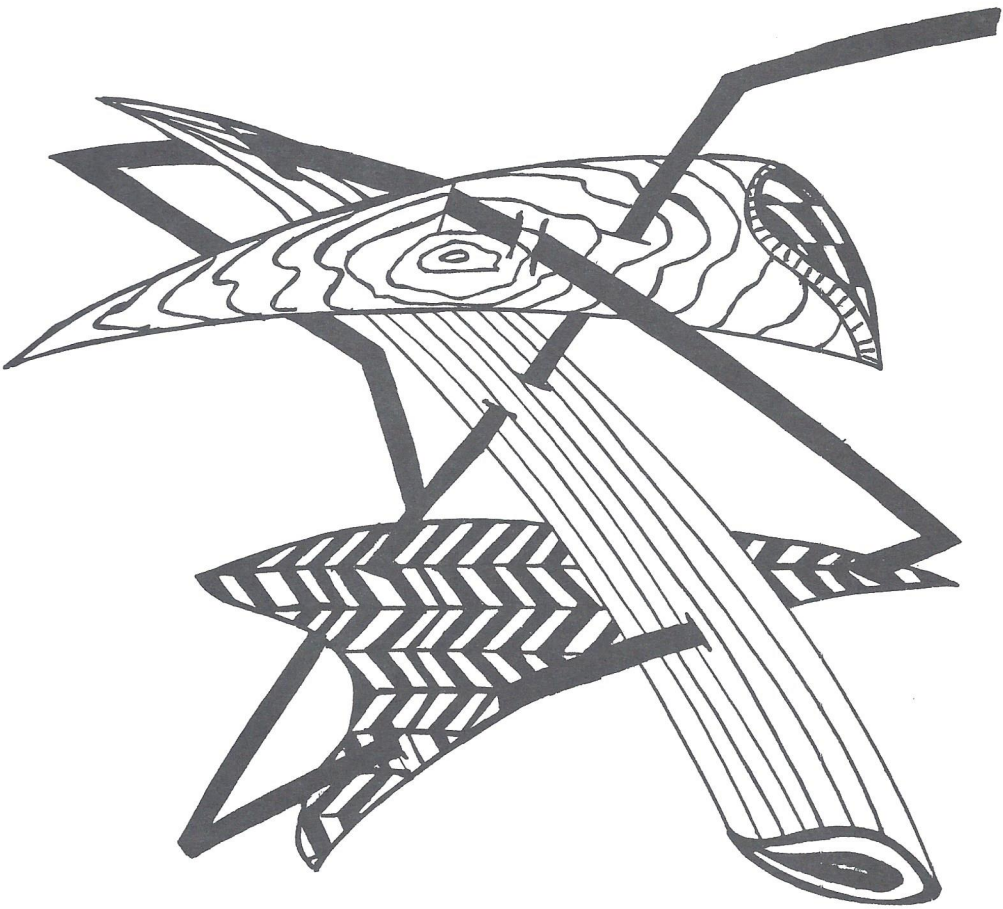


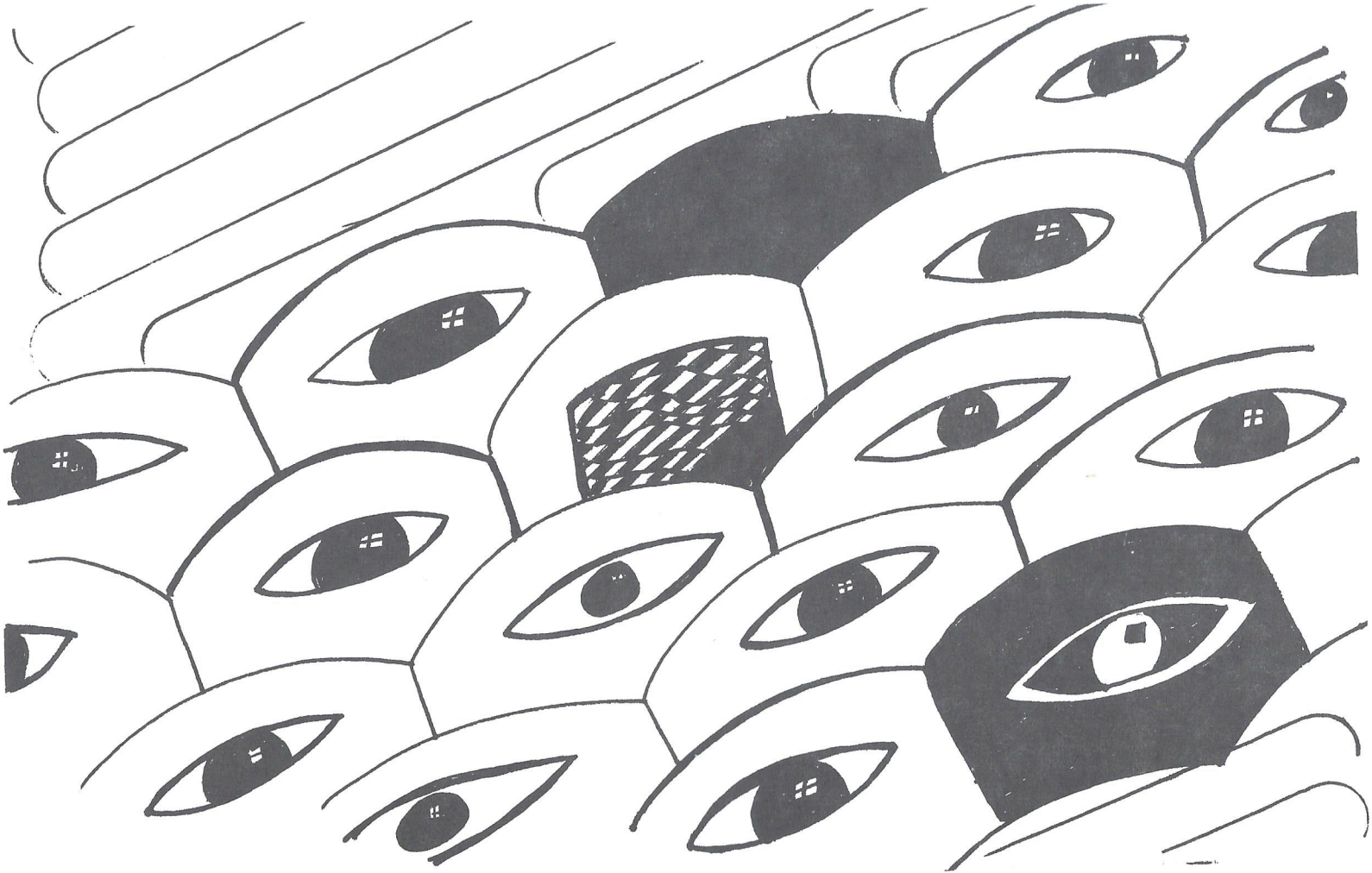
APPENDIX A

CHRONOLOGY OF THE MISSION AT ZUÑI

APPENDIX A

CHRONOLOGY OF THE MISSION AT ZUÑI

1629 - 1631	-----	"NUESTRA SEÑORA DE LA CANDELARIA" MISSION at Hálona under construction.
1632	-----	Alleged date of completion.
1636 - 1672	-----	Absence of records.
1666	-----	Services at Hálona by missionaries.
1680	-----	Operation of the Mission at Hálona disrupted by the PUEBLO REVOLT.
1692	-----	During the SPANISH RE-CONQUEST, the Mission was allegedly re-opened by Don Diego del Vargas Zapata y Lúxan Ponce de Leon.
1699	-----	Mission Church at Hálona reconstructed as "NUESTRA SEÑORA DE GUADALUPE."
1706	-----	Mission Church at Hálona again repaired; this time under the name "LA LIMPIA CONCEPCIÓN DE HÁLONA." Continued in operation throughout the 18th Century.
1754	-----	Mission renamed "NUESTRA SEÑORA DE GUADALUPE."
1780	-----	Again repaired.
1846	-----	Priests expelled by the Indians.
1881	-----	Mission abandoned. Because of disuse it eventually decayed and crumbled.
1925	-----	ST. ANTHONY'S INDIAN MISSION established by the Franciscan Fathers at Zuñi.
1966 - 1967	-----	Restoration of "NUESTRA SEÑORA DE GUADALUPE" MISSION by the National Park Service with the Zuni Tribe leasing the site to the Roman Catholic Diocese of Gallup, which financed the project.
1967	-----	"NUESTRA SEÑORA DE GUADALUPE DE HÁLONA" MISSION officially re-activated.
1989 - present	-----	National Endowment for the Arts funded the Old Mission Murals Project for completion of the Mission's internal murals by Alex & Kenneth Seowtewa, father and son artists.



APPENDIX B

SONGS MANITO PARENTS SANG

APPENDIX B

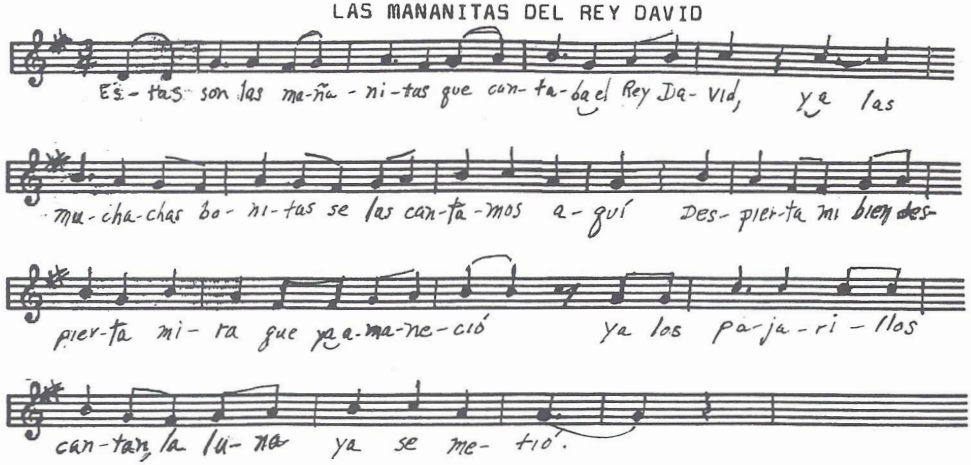
SONGS MANITO PARENTS SANG

LAS MAÑANITAS DEL REY DAVID

Estas son las mañanitas
Que cantaba el rey, David,
Y a las muchachas bonitas
Se las cantamos aqui.

Despierta, mi bién, despierta,
Mira que ya amaneció
Ya los pajarillos cantan
La luna ya se metió.

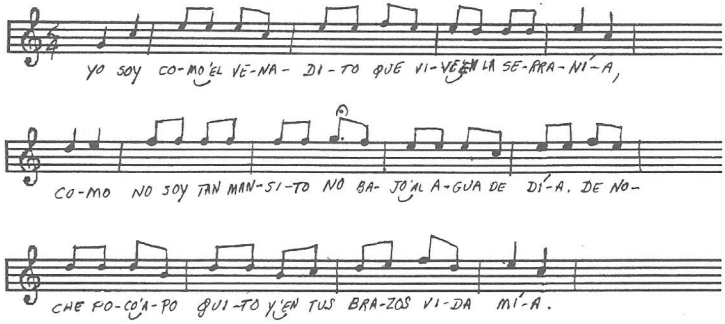
Que bonitas mañanitas,
Parece que va a llover.
Así estaba la mañana
Cuando te empecé a querer.


LAS MAÑANITAS DEL REY DAVID
Es-tas son las ma-ña-ni-tas que can-ta-ba el Rey Da-vid, ya las
mu-cha-chas bo-ni-tas se las can-ta-mos a-quí Des-pier-ta mi bien des-
pier-ta mi-ra que ya a-ma-ne-ció ya los pa-ja-ri-llos
can-tan la lu-na ya se me-tió.

EL VENADITO

Yo soy como el venadito
   Que vive en la serranía,
Como no soy tan mansito,
   No bajo al agua de día
De noche poco a poquito,
   Y en tus brazos, vida mía....

Quisiera ser perla fina
   De tus lucidos aretes,
Pa morderte la orejita
   Y besarte los cachetes.
Quien te manda ser bonita,
   Que hasta a mí me comprometes.

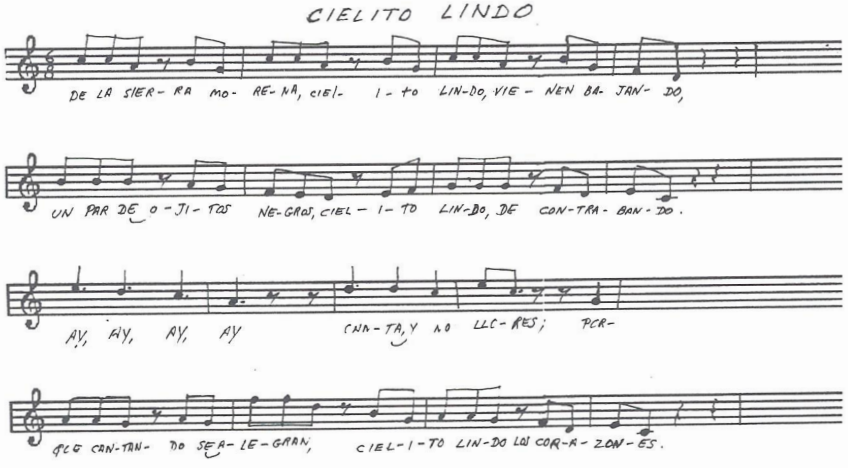

YO SOY CO-MO'EL VE-NA- DI-TO QUE VI-VE EN LA SE-RRA-NÍ-A,
CO-MO NO SOY TAN MAN-SI-TO NO BA- JO AL A-GUA DE DÍ-A. DE NO-
CHE PO-CO'A-PO QUI-TO Y EN TUS BRA-ZOS VI-DA MÍ-A.

CIELITO LINDO

De la sierra morena, Cielilto lindo,
Vienen bajando
Un par de ojitos negros, Cielito lindo,
De contrabando.

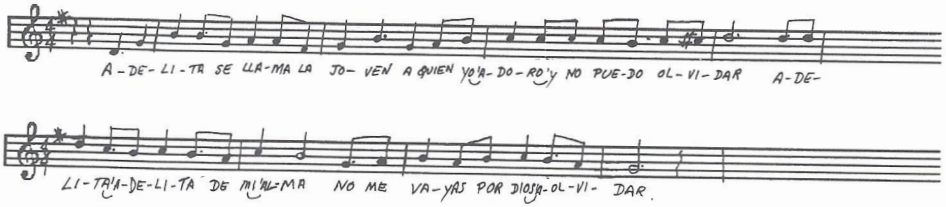
Ay-ay-ay-ay,
Canta y no llores,
Porque cantando se alegran,
Cielito lindo, los corazones.

Ese lunar que tienes, Cielito lindo,
Junto a la boca,
No se lo des a nadie, Cielito lindo,
Que a mí me toca.

Ay-ay-ay-ay,
Canta y no llores.
Porque cantando se alegran,
Cielito lindo, los corazones. . .

CIELITO LINDO
DE LA SIER- RA MO- RE- NA, CIEL- I- TO LIN-DO, VIE- NEN BA- JAN- DO,
UN PAR DE O- JI- TOS NE-GROS, CIEL- I- TO LIN-DO, DE CON-TRA- BAN- DO.
AY, AY, AY, AY CAN-TA, Y NO LLO- RES; POR-
QUE CAN-TAN- DO SE A- LE- GRAN, CIEL- I- TO LIN-DO LOS COR-A- ZON- ES.

ADELITA

Adelita se llama la joven
A quien yo adoro y no puedo olvidar.
Adelita, Adelita, de mi alma,
No me vayas por Dios a olvidar.

Si Adelita quisiera ser mi esposa
Y si Adelita fuera mi mujer,
Le comprara un vestido de seda
Y la llevara a bailar al cuartel. . .

CUATRO MILPAS

Cuatro milpas tan solo han quedado
De aquel rancho que era mío, ay-y,
Y aquella casita tan blanca y bonita
Lo triste que está.

Coro:
Me prestaras tus ojos, Morena,
Los llevo en el alma que miren allá.
Aquella casita tan blanca y bonita
Lo triste que está.

Los potreros están sin ganado,
Toditito se acabó, ay-y.
Ya no hay palomas ni yerbas de aroma,
Ya todo murió.

Me prestaras tus ojos, Morena,
Los llevo en el alma que miren allá.
Aquella casita tan blanca y bonita
Lo triste que está.

EL RANCHO GRANDE

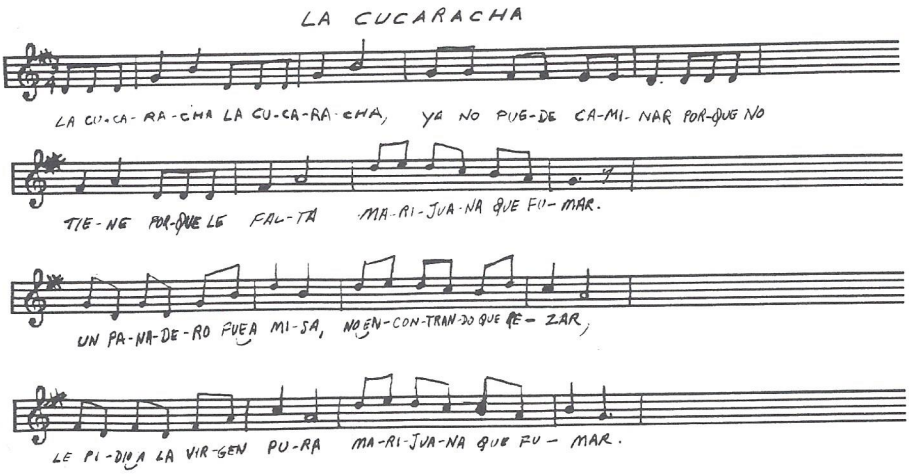
Allá en el rancho grande, allá donde vivía,
Habiá una rancherita que alegre me deciá,
Que alegre me de-cí-a. . .

Te voy a hacer tus calzones
Como los que usa el ranchero.
Te los comienzo de lana
Y los acabo de cuero. . .

LA CUCARACHA

Coro:
La cucaracha, la cucaracha,
Ya no puede caminar;
Porque no tiene, porque le falta
Marijuana que fumar.

Un panadero fue a misa,
No encontrando que rezar,
Le pidio a la Virgen pura,
Marijuana pa fumar.

. . . . . etc. etc.etc.. . . . .

LA CUCARACHA
LA CU-CA-RA-CHA LA CU-CA-RA-CHA, YA NO PUE-DE CA-MI-NAR POR-QUE NO
TIE-NE POR-QUE LE FAL-TA MA-RI-JUA-NA QUE FU-MAR.
UN PA-NA-DE-RO FUE A MI-SA, NO EN-CON-TRAN-DO QUE RE-ZAR,
LE PI-DIO A LA VIR-GEN PU-RA MA-RI-JUA-NA QUE FU-MAR.

LA RIALERA

Yo soy rialera, yo tengo a mi Juan.
El es mi vida, yo soy su querer.
Cuando me dicen que ya se va el tren,
"Adiós, mi rialera, ya se va tu Juan". . .

EL CORRIDO DE SAN MARCIAL

El día trece de agosto,
   No me quisiera acordar
Que se llevó el Río Grande
   La plaza de San Marcial.

Era una tarde muy triste,
   Todavia la tengo presente.
Trenes llegaron de El Paso
   Para llevar a la gente.

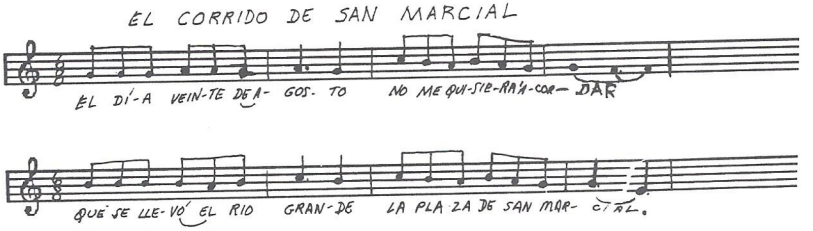
La gente andaba exitada
   Y no hallaba qué pensar
Si irse a El Paso
   O quedarse en San Marcial.

No era tan poca el agua,
   Casas andaban nadando,
Y por arriba de las lomas
   La gente andaba llorando.

Pobrecita de mi gente,
   Que mala suerte les tocó.
Todos sus casas perdieron,
   No más el Harvey quedó.

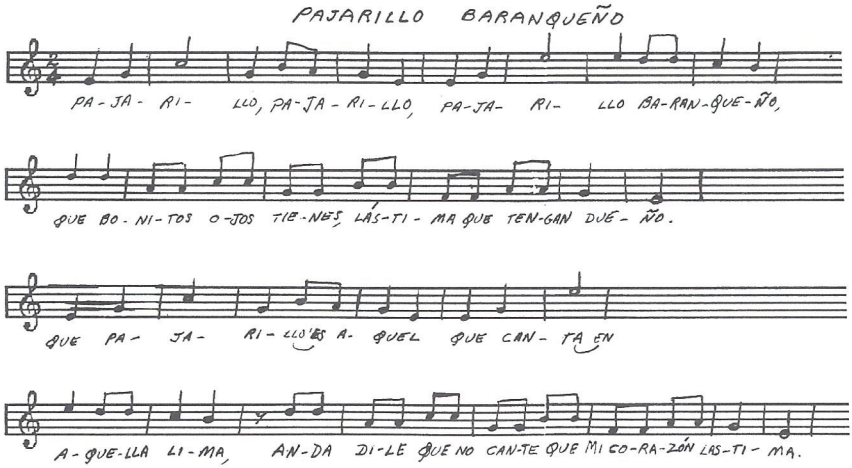
Que lástima que el pueblo
   Quedó bien destrozado.
Por el medio de las calles
   Lomas de arena quedaron.

Adiós, mi pueblo querido.
   Cuando te volveré a ver?
Aunque estés todo arruinado
   Nunca te voy a olvidar.

(This CORRIDO was often sung by the Author's Grandmother, Doña Francisquita Nuanez Duran, to the children after LA CENA during overnight visits to the ranch.)

PAJARILLO BARRANQUEÑO

Pajarillo, pajarillo
   Pajarillo barranqueño
Que bonitos ojos tienes
   Lástima que tengan dueno.

Que pajarillo es aquel
   Que canta en aquella lima?
Anda díle que no cante
   Que mi corazón lastíma. . .


PAJARILLO BARANQUEÑO
PA-JA-RI-LLO, PA-JA-RI-LLO, PA-JA-RI-LLO BA-RAN-QUE-ÑO,
QUE BO-NI-TOS O-JOS TIE-NES, LÁS-TI-MA QUE TEN-GAN DUE-ÑO.
QUE PA-JA-RI-LLO ES A-QUEL QUE CAN-TA EN
A-QUE-LLA LI-MA, AN-DA DI-LE QUE NO CAN-TE QUE MI CO-RA-ZÓN LAS-TI-MA.

UN RAMILLETE DE FLORES

En una mesa te puse
Un remillete de flores
Maria, no seas tan ingrata
Regálame tus amores.

Señor, no puedo dar mis amores
Soy virgencita, ruego las flores.
Soy virgencita, ruego las flores
Y entre las flores me encontrará.

A LA RU-U-U (Lullaby)

Este niño llora, algo le lastima.
Quitenle las cosas al niño de encima.

Coro:
A-ru-ru-ru-u, Chiquito,
A-ru-ru-ru, a la me-e-e-.
A la ru-u-u, a la me-e-e,
A la ru, a la ru, a la me. . .

TRADITIONAL ALABADOS:

ADIÓS REINA DEL CIELO

ADIÓS REINA DEL CIELO, MADRE DEL SALVADOR.
ADIÓS, O MADRE MÍA,
ADIÓS, ADIÓS, ADIÓS.

De tu divino rostro, me alejo con pesar.
Permíteme que vuelva
Tus plantas a besar.

ADIÓS REINA DEL CIELO, MADRE DEL SALVADOR.
ADIÓS, O MADRE MÍA,
ADIÓS, ADIÓS, ADIÓS.

Adiós, Reina del cielo, Madre del Redentor.
Dulce prenda adorada
De mí sincero amor.

ADIÓS REINA DEL CIELO, MADRE DEL SALVADOR.
ADIÓS, O MADRE MÍA,
ADIÓS, ADIÓS, ADIÓS.

BENDITO SEA DIOS

BENDITO, BENDITO, BENDITO SEA DIOS.
LOS ÁNGELES CANTAN Y ALABAN A DIOS.

Yo crea Dios mío que estás en el altar,
Oculto en la hostia te vengo y adorar.

BENDITO, BENDITO, BENDITO SEA DIOS.
LOS ÁNGELES CANTAN Y ALABAN A DIOS.

Adoro en la hóstia, el cuerpo de Jesús,
Su sangre preciosa que dio'por mí en la cruz.

BENDITO, BENDITO, BENDITO SEA DIOS.
LOS ÁNGELES CANTAN Y ALABAN A DIOS.

Jesús de mi vida te doy mí corazón.
En cambio te pido me des tu bendición.

BENDITO, BENDITO, BENDITO SEA DIOS.
LOS ÁNGELES CANTAN Y ALABAN A DIOS.

ALABADOS continue as deep-rooted expressions of the Christian faith of HISPANOS and are an indication of how deeply religion continues to be intertwined in their daily lives. This was beautifully displayed by the following farewell sung to a beloved 102-year-old ANCIANA on Mothers' Day, 1991.

CONTEMPORARY ALABADO --

YA ME VOY

Ya me voy, ya me voy,
y me despido con esta canción.
Glória a Dios, Gloria a Dios,
Cantemos todos con gran devoción.

ME DESPIDO CANTANDO,ALELUYA,
ALELUYA A NUESTRO SEÑOR.
ÉL ME DÁ SU AMOR Y CARIÑO,
Y ME LLENA DE MUCHO FULGAR.

Ya me voy, ya me voy,
con alegría y un gran fervor,
A dar la paz y el amor,
Alabando a Nuestro Señor.

ME DESPIDO CANTANDO, ALELUYA,
ALELLUYA A NUESTRO SEÑOR.
ÉL ME DÁ SU AMOR Y CARIÑO,
Y ME LLENA DE MUCHO FULGAR.
(Escrito por Raul Zubia, Scottsdale,Az.;
Permission granted to include this here)

APPENDIX C

FELICITACIÓN DE CUMPLEAÑOS

FELICITACIÓN DE CUMPLEAÑOS

Arriba arriba lucero
Compañero de la aguila,
Hoy aprécio a mis hermanos
Firmes como el primer día.

Con la primera en la frente
Pues ya vamos comensando.
Viva Teofilo Durán,
Hoy lo saludo cantando.

Deseara ser jardinero
De flores muy esquisitas.
Viva Teofilo Durán,
Viva Doña Francisquita.

Ahora me la paga doble
Es tiempo de Navidad
Viva la honrada familia
De Don Teofilo Durán.

No le canto con orgullo
Ni le canto con envídia.
Honesta, honrada y noble,
Ése si tiene familia.

Su cumpleaño ya llegó
Hoy lo estamos festejando.
Muy buenos padres habra
Pero otro Teofilo cuando.

Voy a hacer un ramillete
De flores muy esquisitas.
Viva Don Abel Ortega
Viva Doña Rosaurita.

Aquí está el ramillete
Es de flores amarillas.
Viva Don Miguel Durán,
Viva Doña Ana María.

Espada de que te doblas
Siendo de tan buen acero.
Viva Don Lotario Ortega,
Y Doña Lucy Primero.

Con la primera en la frente
Y un Dios Todopoderoso.
Que viva Doña Requel
En compañía de su esposo.

En el sagrado escrutinio
Ester fué la cariñosa.
Viva Don Benito Silva
Que la tomó por esposa.

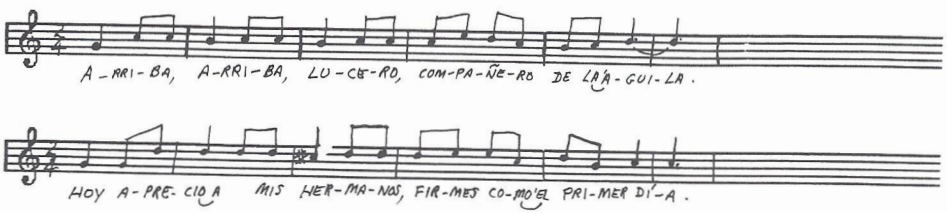
Viva Teofilo Durán
No decora su palabra.
Caballero y buen padre
Parece calándria en jaula.

Hoy me presento de vuelta
Haciendo mi vida honorosa.
Vine a ver a mis hermanos
Desde cañada alamosa.

Hoy los saludo cantando
Y con ésta me despido.
Perdonen todas mis faltas,
Dispensen tan mal
servício.

Composed by the author's grandmother's younger brother, Don Eutimio Nuanez, on the occasion of the birthday celebration on January 8, 1939, of Don Teofilo Duran, the author's grandfather. The melody for this parody is similar to the first verse of what MANITOS identified as "the other MAÑANITAS."

FELICITACIÓN DE CUMPLEAÑOS



A-rri-ba, A-rri-ba, lu-ce-ro, Com-pa-ne-ro de la a-guil-a,
Hoy a-pré-cio a mis her-ma-nos, fir-mes como el pri-mer día.

LAS MAÑANITAS
("The Other Mañanitas")

Que linda está la mañana en que vengo a saludarte.
Venemos todos tus hijos con placer a félicitarte.

YA VIENE AMANECIENDO, YA LA LUZ DEL DÍA NOS VIÓ,
DISPIERTA, AMIGA MÍA, MIRÁ QUE YA AMANECIÓ.

El día en que tu naciste, nacieron todas las flores.
Por ser hoy tu aniversário, te ofrecemos nuestros amores.

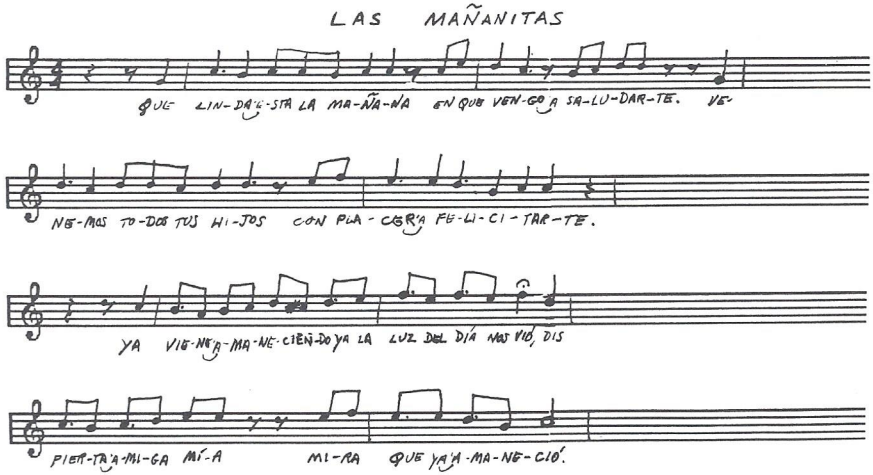
YA VIENE AMANECIENDO, YA LA LUZ DEL DÍA NOS VIÓ.
DESPIERTA, AMIGA MÍA, MIRÁ QUE YA AMANECIÓ.

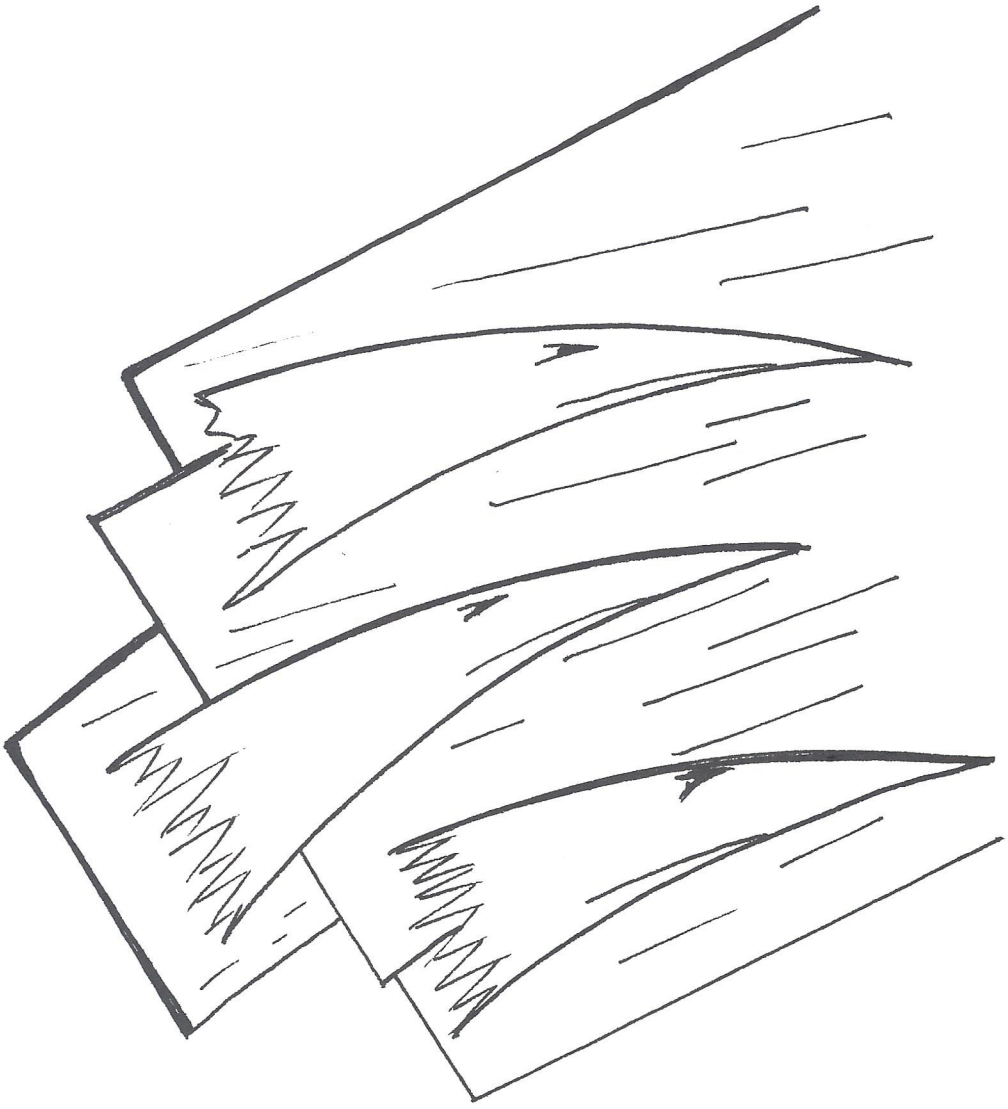
Quisiera ser solecito para entrar por tu ventana,
Para darte mil besitos, lucero de la mañana.

YA VIENE AMANECIENDO, YA LA LUZ DEL DÍA NOS VIÓ.
DESPIERTA, AMIGA MÍA, MIRÁ QUE YA AMANECIÓ.

De las estrellas del cielo quisiera bajarte dos,
Una para saludarte y otra pa decirte adiós.

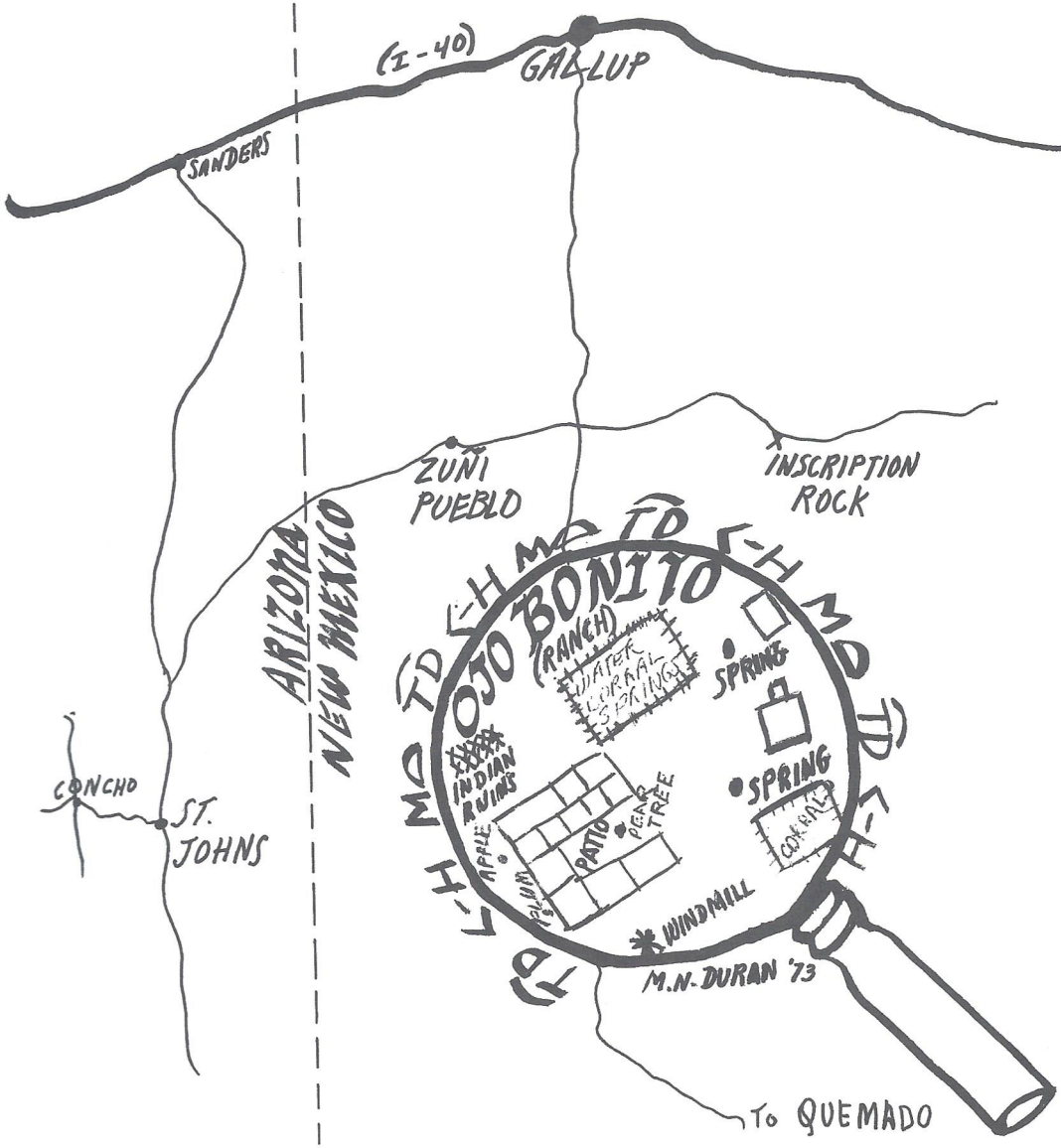
YA VIENE AMANECIENDO, YA LA LUZ DEL DÍA NOS VIÓ.
DESPIERTA, AMIGA MÍA, MIRÁ QUE YA AMANECIÓ.


LAS MAÑANITAS
QUE LIN-DA ES-TA LA MA-ÑA-NA EN QUE VEN-GO A SA-LU-DAR-TE. VE-
NE-MOS TO-DOS TUS HI-JOS CON PLA-CER A FE-LI-CI-TAR-TE.
YA VIE-NE A-MA-NE-CIEN-DO YA LA LUZ DEL DÍA NOS VIÓ, DIS
PIER-TA A-MI-GA MÍ-A MI-RA QUE YA A-MA-NE-CIÓ.



APPENDIX D

SPECIAL ANNOUNCEMENTS


(I-40)
GALLUP
SANDERS
ZUÑI PUEBLO
INSCRIPTION ROCK
ARIZONA
NEW MEXICO
CONCHO
ST. JOHNS
OJO BONITO
(RANCH)
WATER
CORRAL
SPRING
SPRING
INDIAN RUINS
PEAR TREE
PATIO
APPLE
PLUM
CORRAL
WINDMILL
M.N. DURAN '73
TO QUEMADO

HIMENEO.

Los que subscribimos, tenemos la honra de invitar a Ud. y su apreciable familia al matrimonio de nuestros hijos,

Ana Maria Ortega y

Miguel Duran,

que se verificara en la Iglesia catolica de Concho, el dia 31 de Enero 1912, a las 8 a m., y a una recepcion que se dara inmediatamente despues de la ceremonia nupcial en la casa de la desposada y a un baile que se dara la noche del mismo dia en la sala de Don David Ortega.

David Ortega,

Trafilo Duran.

Himeneo

David Ortega y Tiafilo Duran

Tienen el honor de invitar a usted y a su apreciable familia, al enlace matrimonial de sus hijos:

Ana Maria Ortega

y

Miguel Duran

que se verificara el Miercoles, dia 31 del presente a las 8 a. m., en la Iglesia Catolica de Concho, y a una recepcion y baile en la casa del primero.

Concho, Arizona, Enero de 1912.

El Domingo, dos de Mayo, 1920,

obedecio la llamada de su Creador

y dejo de existir en este mundo

Don David Ortega

Con profundo pesar

se suplica a usted y familia se sirvan elevar sus oraciones al Ser Supremo por el descanso del alma del finado. Se espera que honre con su presencia el cortege funebre el cual saldra de el hogar familiar para la Iglesia Catolica donde se celebraran los funerales, de alli para el cementerio como de costumbre, a las 2:00 p. m., Martes, Mayo 4, 1920.

Clarita Ortega.

Suplicamos Su Asistencia Y Oraciones,
Por El Descanso Del Alma De

Teofilo Duran

La Misa, Cabo De Ano, Se Cantara

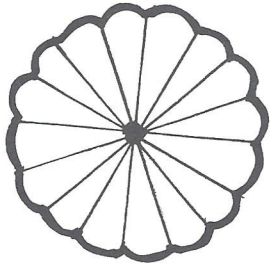
LUNES, DIA 2 DE JUNIO
Alas 8 De La Manana, 1941

—:— En La —:—

CATEDRAL DEL SAGRADO CORAZON
Gallup, New Mexico

DESCANSE EN PAS

Respetosamente Suillos
Senora FRANCISQUITA DURAN
Y Familia



(THE END)